

THE CHINESE RECORDER

VOL. LIII.

FEBRUARY, 1922.

No. 2

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MODERN CHINESE POEMS.

Amen.

The pastor said : " The pleasures of the flesh
Have little to do with the spiritual life of a man,
Go ahead and do your work
Continually being patient :
All the difficulties that come from suffering
Are decreed by the Almighty God,
Thou shalt raise no finger of protest,
It is thy duty to obey.
Wait until thy dying hour comes
Then will come the angel
To welcome thee to the heavenly abode, *Amen."*

Leaving the gate of the church
Enter into the workshop,
Work hard for twelve hours
Sweat hard for twelve hours
Earn twenty cents in small money
Exchange for a measure of rough rice
This is thy gift of God
For which I should offer my gratitude.
" God ! Oh God !
Such bountiful grace from Thee
How can I repay back to Thee
I only hope Thou wilt allow me
To enter Thy kingdom to wait on Thee, *Amen."*

One month, two months, three months ;
One year, two years, three years ;
Eat, yet suffer hunger,
Sleep, but with fatigue,
Hands and feet attacked by disease,
Wet and benumbed
The passages of the lungs are filled with microbes,
Where has gone that strong, stout, healthy muscle?
All that is left—a few skinny bones,
" God ! Oh God !
How dare I disobey Thy decree
But, look, I am full of sickness, *Amen."*

One day without work, rice is gone,
Two days without work, clothes are gone
And then, that merciless landlord comes
To drive me out into the streets
And in such a luxurious Shanghai
I can only see many serene and beautifully built churches of God,
But I fail to find a poor, even a broken house of refuge,
" God ! Oh, God !
Speed Thy coming and take me
Into Thy heavenly kingdom to wait on Thee, *Amen."*

From "The Five Hundred New Poems," by Tai Chu Tao, translated by
T. T. Lew.

THE CHINESE RECORDER

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Meeting Present Challenges—Editorial

The Challenge to Self-criticism.

Two pamphlets have recently come to our notice, both written by recent Christian visitors to China. One, "Modernism in China," by Dr. Griffith Thomas, was published originally in the Princetown Theological Review. The other is a stenographic report in pamphlet form of a sermon by Dr. Harry Emerson Fosdick on "Does our Western Christianity Need Reformation?" While, as is to be expected, the viewpoints of these two publications are different, yet in some points they come into close contact. Both writers are of the opinion that there are unsatisfactory features in the present presentation of Christianity to the Chinese people. In the minds of both is the question of the attitude towards the written records of the Christian religion. In the forefront of each article is the effect of the missionary presentation of Christianity upon the growing student group in China. And both frankly criticize the Christian movement in China. Now, strange though it may seem, we should like both these pamphlets to be read together. This is not for the purpose of stimulating a contest of viewpoints. But two such criticisms coming together challenge us to self-scrutiny. Whatever our attitude towards the viewpoints of the writers,

there is need for a careful scrutiny of the actual effect of our presentation of Christianity upon the Chinese people. One point stressed by Dr. Fosdick deserves further attention. It is that the test of the value of any particular viewpoint or item of belief is its effect upon conduct. We must ever keep in mind that we are not in China to develop theological dialecticians, but Christlike lives! It is probably generally true to say that the development of Christian manhood is not necessarily a monopoly of any type of theology. We cannot help but note also that many of the points of difference are matters of the intellect rather than of the spirit. The vital question is, "Is the Christian Church so manifesting the life of God that its members are growing in that life, and the people of China thereby recognizing more and more its value for making life full and free?"

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**The Challenge
to Trust.**

FOLLOWING up the last thought, let us admit that there are evident differences of opinion as to the contents of the Christian faith and its expression in verbal statement. To study the two articles mentioned above is to realize that neither argument nor force can merge or remove these viewpoints; indeed, any sudden attempt to force change in a person's viewpoint usually produces a stiffening of loyalty thereto. What, then, are we going to do about it? Let us begin by recognizing the problem as mainly one for the missionaries. They may, of course, try to fight it out, resulting in a melee that will bring discredit not only to the side that loses but to the whole Christian movement. If we believe that disarmament in the physical realm is desirable, anything that looks like armament to maintain the life of the spirit must also go and go much quicker! The world has had the spectacle, too, of two recent diplomatic Conferences, which have shown how belief in the doctrine of force expresses itself in a struggle for the control of others. The Christian movement dare not give ground for suspicion that its adherents are also striving over the question of control. If faith in Christ is the highest form of living it must show itself in helping Christians to live and work together. As a matter of fact these two viewpoints are largely composed of superficial elements. We wish more could be said about our common sincerity and loyalty to Christ and less about our intellectual differences. We cannot

afford to give to the Chinese Church or the Chinese people the spectacle of a divided Western Christian leadership. We do not anticipate that this will ultimately happen. To increase unity we need to lay more emphasis on that mutual trust which already exists in large measure. In other words, put our trust of other Christians above our queries on their intellectual attitudes. We need also to learn how to be generous in a Godlike manner. A sighing wish that political statemanship could achieve real generosity has been frequently heard recently. Christians must achieve generosity and especially in China at the present time. Trust and generosity will enable us together to find so much to do to show what the spirit of the Gospel is that we shall not desire to stop and decide who can phrase best the interpretation of that Gospel. Only those who trust one another and know how to be generous can claim to know what loyalty to Christ means.

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**The Challenge to
Renunciation.**

It is in the spirit of generosity that another problem must be met. This we would call the yielding of primacy to the Chinese

Church. It is easy to overlook the extreme importance of this at the present time, especially in those parts of China where Christian work is not very far developed. It is only fourteen years ago when, in a National Conference, the only leadership in sight was the missionary; but that is changed. An assumption of primacy in leadership that was necessary twenty years ago is out of place now. Chinese leaders do not loom up in numbers against the background of the Chinese Church and much less when compared with the millions of China, but they have taken their place in national as well as local movements. The influence of present Chinese leadership goes far beyond its numerical strength. Now it is frequently said that, while the Christian movement has made much progress in becoming indigenous, it is still too foreign. The desire of Chinese Christians to make the Chinese Church look more Chinese and be more Chinese is a perfectly natural one and is essential to the real growth of Christianity in China. It is never easy to play second fiddle. But we must face the question as to how the National Christian Conference can recognize the primacy of the Chinese Church as over against the missions. How far are we willing to go in putting leadership so definitely in the hands of Chinese Christians that

they will feel their responsibility for it and develop a sense of proprietorship? Undoubtedly a National Christian Council of some sort will be formed. A generous recognition of the Christian rights of the Chinese Church in allowing a majority of Chinese on such a National Christian Council will reveal a spirit of Christian generosity that will have a profound effect. In some such way the primacy in Christian work in China would pass definitely into the hands of the Chinese Church. In a sense this is a challenge to renunciation. In another sense it is the fulfilment of the desires of one hundred years that Christ might win the Chinese heart. We believe there are enough Chinese whose hearts have been won by Christ to worthily carry this primacy of position.

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The Challenge to Peace.

WORLD peace has been said to be the "supreme issue before the Christian Church." Recently Mr. Fred B. Smith has visited various centres in China, presenting with all the force of his personality, his conviction that *war must cease*. Dr. H. T. Hodgkin who has travelled somewhat more extensively in China has also emphasized the same conviction. Together they are pushing into the forefront the question:—What message does the Church in China have on war? Must the old competitive instincts as summed up in the doctrine of force continue to dominate the world? Shall—many say "can"—Christianity show the way to put an end to this most destructive form of human effort? What shall the National Christian Conference tell the Chinese people on this subject? On the one hand we have the deep tendency of Chinese ideals towards peace, taken by some to be a weak passivism. On the other hand there are Chinese, including some Christians, who are querying whether China must not use the weapon of force for self-protection. The only way we can present a message of peace to China so that it will ring true is for the Churches of the West from which we come to stand together to put an end to the abomination of war. The message of these two visitors to China is indicative of a movement in that direction. There is no doubt that if the Christians of the world can be led to say together "War shall cease" they have sufficient influence to bring that to pass. We do not want to see China, for her own sake more than ours, espouse the doctrine of force. But we must not only discuss this problem with a view to repeating Christian ideals

but with a determination to help organize the Christian sentiment of the world, in China as well as out, against this monstrous fallacy! At a dinner given by Mr. Smith to a group of Christians in Shanghai, a Chinese Christian suggested that the Church in China should send a Commission on Peace to the West. It was also suggested that some were looking for the Chinese Church to take the lead in promoting world peace. We must meet this supreme issue with a clear note and a determination to *do* all we can to put an end to war and aim, by our example, to lead the Chinese Church away from the suicidal policy of militarism.

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The Challenge to Social Justice.

IN pointing out that the application of Christianity to social needs will occupy a large measure of the attention of the National Christian Conference, Mr. T. Z. Koo is undoubtedly correct. While attempts to meet and solve the social problems of China must not obscure the need of individual regeneration, yet it is clear that the challenge of the human needs of the Chinese people must be recognized and a solution attempted by the Christian Church in China. Dr. A. H. Smith has pointed out that the rise of Western industrialism is breaking the age long connection with the land, weakening old family traditions and loyalties, and creating a new problem of living conditions that must be met. During the last decade the Christian movement has won the ear and attention of even the political leaders of China. Yet, as Dr. Smith again says, the Christian Church must keep close to the heart and needs of the people. A forward movement, therefore, as well as an utterance thereon, is imperative with regard to poverty, living conditions and social evils. The Christian Church must say and *do* something about these things. In other words the challenge of the social needs of the Chinese people must be accepted by the Chinese Church. This does not, of course, mean that any quick solution can be found, but that the Christians must help towards the securing of such solution. In the forefront is the need of making the home in China more Christian, with especial reference to making it a place where future generations can have a proper chance to develop. It is not up to the Christian Church to bear the whole burden of improving Chinese conditions, but it is up to them to help find solutions, stimulate social activity and do their full part in improving the neighbourhood

around the Church. This challenge of human needs will not keep silent. If the Church is silent or weak then help will be sought from other sources. But if the Church is alive with the life of God it ought to find expression in meeting human needs as well as in declaring the Message of God.

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**The Challenge to
International
Justice.**

"CHINA AND THE POWERS: The largest factor in the problem of the Pacific is the struggle for profit to be derived from financial control of the economic development of China.

An essential difference between the Ten Points put forward by the Chinese delegation and the Four Principles enunciated by the American delegation is that the former look to the final abandonment by Western Powers of all special privileges, economic as well as political, formerly secured by them in China.

Can peace be established in the Far East without such renunciation?

Another difference is that our principles 'for the good of China' as well as for the peace of the world, look in the direction of international control of Chinese finance (banking and customs) and joint agreement concerning participation in the economic development of China as a substitute for the perils of international competition in these fields. China prefers independence, economic as well as political.

If the Christian conscience concedes this to be her right, it must then ask if this is practicable in a profit-seeking world; it must analyze every proposal for international co-operation in relation to China (such as the Consortium) to discover whether China profits as much as those who provide her funds and credit. (Do we love our neighbors as ourselves?)

Finally, these questions must be faced: Could the economic development of China be carried forward as a missionary undertaking, the credit and expert assistance being provided on a service and salary basis, without any 'profit'?

What is the origin and nature of 'export capital,' and what is its relation to poverty, unemployment and labor conflicts in industrial nations?" Quoted from the *Social Service Bulletin*, November, 1921.

Contributed Articles

"What Does the National Christian Convention Mean to Me"?

T. Z. KOO.

THE following paragraphs are written entirely from the point of view of a Chinese Christian layman. Ever since this Convention was proposed, I have been most interested in watching the development of the idea and the formation of plans to execute it. Recently, my duties in connection with the World's Student Christian Federation Conference next April have necessitated my visiting the principal educational centers in North, Central and South China. In several centers, I have been privileged to speak before Chinese Christians on the National Christian Convention. This has given me a much deeper and more intelligent interest in this Convention, and I offer my own observations in the hope that they will be found helpful to others.

Christian work in China has been going on now for more than a century. During this period, remarkable progress has been made along all lines of Christian work. But in spite of this growth, we still hear to-day the criticism that Christianity is a "foreign religion." Many of us have come to feel that the basis for that criticism has been the fact that Chinese Christians have been slow in taking up the work of the Church in their own country. As long as this state remains, Christianity will never become indigenous. Missionary work, excellent as it is, I think has not succeeded in creating in the Chinese Christian the sense of proprietorship in the work of the Church. I do not say this in any spirit of criticism. The very nature of the mission work now carried on makes it difficult to produce Chinese Christians who will regard the evangelization of China as their work. The National Christian Convention next year will mark the first real step toward putting the responsibility of Christianizing China into the hands of Chinese Christians. Because of this fact, the Convention has a tremendous significance for us.

NOTE.—Readers of the **RECORDER** are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The Christian Convention next year will center its main attention on the subject of the Chinese Church. That is a subject very close to the hearts of many Chinese Christians. It is the goal towards which many of us are working. With that in mind, the five commissions of the Convention begin to have a very direct interest to us. Commission I on the "Present State of Christianity in China," is an attempt to ascertain the present status of all forms of Christian work in the country which will form the groundwork on which the Chinese Church must build. But the two points in this Commission which will be of most interest to us will be (1) the facts regarding the growth and present development of the Chinese Church, and (2) the present environment of Christianity. We naturally will be most anxious to hear what development has taken place already in the formation of the Chinese Church, and in order to create a Chinese Church which will be peculiarly suited to the needs of the Chinese we want to know also the environment which that Church will have to work in. There are many non-Christian religious movements being started in the country. We hope Commission I will gather valuable data on the effort to revive Buddhism, the attempt to resuscitate Confucianism, the rise of a new eclectic religion which has spread to various provinces and the promotion of esthetics to take the place of religion in the lives of men. We would also like the Commission to make a careful study of the Renaissance Movement, now at its height among our students, together with the present-day political, economic and social developments that are taking place in the country. All these will have a very vital bearing upon the kind of a Chinese Church we wish to see in China.

With the facts ascertained by Commission I in hand, we naturally will want to know what will be the future task of the Church. That, of course, will be answered in Commission II. Though the more adequate occupation by existing forces of fields already entered and the occupation of unworked areas are important in themselves, I believe the main interest of the Chinese Christians will be focussed on the third task outlined by that Commission, namely, the nurture of the religious life of the Christian community. Under this head, the points of first interest are (1) to develop an indigenous church. Two tendencies are noticeable among Chinese Christians. One section, I believe, desires to bring about what they call the

emancipation of the Church from missionary control. This will mean that the Church will be put entirely into the hands of Chinese Christians whether they are ready for it or not and will result in the shutting out of any missionary co-operation in the young Church. On the other hand, there is another section among our Christians who are working toward an indigenous church which will be responsible for the support and government of the Church and the propagation of the truth in the country. These frankly recognize the immaturity of the overwhelming majority of Chinese Christians, and therefore see the need of missionary co-operation in establishing and building up this indigenous church. The basis of this co-operation, of course, is one that will need most careful study. Many of us would like to see the missionary working on the same basis as a Chinese pastor under the direction of a properly constituted church governing body. That seems to me the only feasible way of helping to develop a Chinese Church which will be a real power in the nation. I can not see any reason for the policy of withdrawing missionary co-operation as soon as a church is able to pay its pastor and its expenses. Such a policy will, I am afraid, develop all over the country weak struggling churches, working their hearts out to make both ends meet, led by a type of men with no vision, no experience and with nowhere to look to for help and guidance.

(2) Religious instruction in the church, school and home, both for children and adults, is another very timely task which the Chinese Church must undertake. Much of the so-called Christian literature in China is written in such a manner as to attract comparatively few readers. Also much of the material used in the religious instruction of Chinese Christians is unsuited for this purpose both as to content and phraseology. The result is that there has grown up a body of Chinese Christians in the country who have but the vaguest idea of what Christianity really is. If we want an indigenous church in China, we must produce a system of religious instruction which will build up an intelligent Christian body of men and women. We need more Christian literature which will be predominantly native. We need literature of a devotional and apologetic nature which will be adapted to the religious instincts of our people. We need a hymnology of our own. Until we have these, it is idle to hope that the Christian religion will really take root in the soil of China. (3) But I think the greatest

task of the Chinese Church will be to develop an adequate sense of responsibility in the Chinese Christians for the missionary spirit, for the stewardship of life and for the stewardship of money. I have already hinted in the beginning of this article that the one main lack of the Chinese Christian now is that he does not feel any sense of responsibility for carrying on the work of the Church. For that, he and the missionary are equally responsible. We have many Christian schools now in China, but how lamentably few are the Christian students who take up the work of the Church? We have many rich Christians in our different churches, but they do not feel any responsibility in really coming to the support of the Church. If we want to see a Chinese Church thrive in China, we must make it our task to develop in the Chinese Christians this sense of responsibility for propagating the Gospel and for offering their lives and riches to the service of the Church.

One of the most effective ways of developing this sense of responsibility in the Chinese Christian is to pile it on him hard. Many believe in this principle generally, but few to the extent of really applying it. People are afraid of failures and feel deterred by the prospect of entrusting power into inexperienced hands. But I believe the time has come for us to face frankly whether or not we really want to see an indigenous church in China. If we do, we must go a step further and face the question whether or not we are willing to see a drastic departure from the policy which we have been following for so long. This policy has not been successful in producing a strong responsible native church. We therefore must consider a change in the basis of missionary co-operation. What change in this connection the Chinese Christians hope to see I have already hinted at in the preceding paragraph.

In Commission III, we come to the "Message of the Church." There has been some question as to why this Commission is necessary. Have not the Christian Churches all over the world been proclaiming the same message for the past two thousand years? Why does the Chinese Church need a new message? The reason for this Commission, I believe, is because Chinese Christians feel the need of a different emphasis in the message of the Church. We realize the fact that, fundamentally, the Christian message is the same for all ages. But a special phase of it needs to be emphasized for China during her present crisis. This emphasis would seem to be a

social emphasis. I venture to believe that when the five sub-commissions of this Commission submit their report, the consensus of opinion will emphasize the social application of Christian principles to China's conditions.

It is interesting to note that the personnel of this Commission will be composed of Chinese Christians entirely and that they will endeavor to frame the Church's message as free from the theological differences of the West as possible. One may, of course, question the wisdom of these decisions, but whatever is drawn up by that Commission will, undoubtedly, represent the point of view of Chinese Christian thinkers in the country.

With the ground already covered by the three commissions, we next come to Commission IV on "Leadership." This is a very important Commission from our point of view. We may define the future task of the Church. We may agree upon a message for the Church. But if we have not the leadership to carry on the work, it would be quite a waste of time to come together and discuss these matters. It is proposed in this Commission to study the existing type of Chinese Christian leaders, both paid and voluntary. In this survey, undoubtedly the question of training, remuneration and treatment will receive most careful consideration. Perhaps much will be said along these lines which will call for mutual forbearance on the part of all at the conference. I have had opportunities to talk to young men who are volunteers for the ministry. If what some of them said is true, then there is no wonder so few of our best young men are going into the service of the Church. The problem of leadership is a vital one with us and we must do our best to look for a way out from the present dearth of native workers. We all hope that this Commission will bring in a series of recommendations which will really help us to solve this difficult problem.

One type of leadership we need specially urgently. All of us are familiar with the "Renaissance Movement." Our young men are now intellectually awake. They are grabbing at everything that, even in the remotest degree, gives promise of being able to help them in their struggle for a better day in China. At a juncture like this, think what it would mean to the Church and to the thousands and thousands of our young people if we can have a corps of writers who would be able to interpret the Christian faith in a way which will command respect and study. We have a few men of this type in the

various missions but we need many more who will not be loaded down with other work but will be free to give their entire time to literary work.

The main point of interest to Chinese Christians in Commission V is in its last section. We all very much desire to see some kind of a National Christian organization formed which will represent and link up all the churches in China. We have often felt the lack of such an organization. When we are faced with a national crisis, we have no means of articulating ourselves. The formation of such an organization will meet with the wishes of many people.

The problems connected with the formation of this organization, of course, are legion. It is not easy to form one national organization which will represent the hundred and odd denominations now working in China. Some advocate the formation of a national council by election by a delegated body such as the Christian Convention this year. Others have thought of the organization of provincial councils which will in turn elect delegates to form the national council. Still others have thought of the organization of a Christian council which will represent Chinese self-governing churches only. As each missionary church becomes self-governing, they will then be affiliated with this national council. All these proposals simply indicate that the difficulties in the way of organizing such a national council are very complex indeed. But we are looking forward with real hope to this commission to make an exhaustive study of this subject, so that when their report is presented, proposals of a really feasible nature will be made before the Convention.

As I look back on the cities I have visited during the past three months, one outstanding impression stands out in my mind. That is, the majority of our Christians are not prepared for this Convention. In one city I visited, I was informed that three-fourths of the Christians in one church are employees of the mission. In another city, I spoke to a union meeting of Christians on the Christian Convention. The following evening, I spoke in the same building to another audience, gathered there to hear about the Washington Conference. The contrast between these two audiences was startling. The Christian gathering was composed of men and women mostly from the lower walks of life. The Convention simply means nothing to them. The same is more or less true of other centers. It will be quite

useless for us to gather the best Christian brains from our missionary and Chinese churches from different parts of China to meet in this Convention, if we can not at the same time make the rank and file of our Christians understand the significance, the meaning, the purpose and the hopes of this Convention. We have had many conferences which generally resulted in a series of high-sounding resolutions. Unless we can put in some real hard work to educate the Chinese Christians with reference to this Convention, the same result will take place. This education can most effectively be done not through bulletins but through the visits of men and women, especially Chinese, who would make it their business to visit different cities and spend a few days in each place speaking to Chinese Christians about this Convention.

And the Chinese Christians want to know about the Convention. In one city, I was given the opportunity to speak to a group of church leaders, and after my presentation of the Convention, one of the leading pastors stood up and said that they had not really understood the significance of the Convention and that they were not thinking at all enthusiastically about attending it. But now that they understand, they want to go even if it should mean some personal sacrifice. In another center, I had the privilege of speaking before a group of men and women on this Convention, and afterwards this group decided to set aside the first Sunday in January for all the churches in that city to preach to their congregations on the Convention. As soon as they begin to understand the meaning and significance of the Convention, they are eager to do everything in their power to make it a success.

I hesitate to bring out another impression that I have received on my visit. The very nature of the composition of the Convention, half missionary and half Chinese, is creating, I am afraid, a state of mind which tends to view the Convention as a sort of dual affair. The Chinese Christians, that is, those who know, are going ahead with their preparations, often without talking the problems over with their missionary colleagues. The same may be said of some missionary groups. This, I believe, is a very unfortunate state of mind to bring to the Convention. Let us use every effort to show that we are all coming to the Convention as one Christian body for a definite purpose. I think this spirit of oneness can be fostered if our missionary and Chinese friends will take the

trouble to talk over together these problems, so that even before they go to the Convention, they would have one another's point of view on everything. Because of the unprepared state of the general mass of Chinese Christians for a Convention of this nature, it naturally devolves upon the missionary, who is the elder brother, to do everything in his power to make the Convention intelligent to the large body of Chinese Christians that he is in contact with. It is only through co-operation of this nature before the Convention that we can look forward to successful results next May.

As far as I have been able to gather from my recent visits, the central point of interest in this Convention to Chinese Christians is the question whether or not we shall see the beginnings of a real development of an indigenous church in China. This frankly involves the question whether the missions now working in China will actually proceed to place the direction of work in the hands of competent Chinese workers. It is only through this procedure that we can justify in the eyes of the people that we are not members of a foreign religion. We are, of course, aware that every mission is committed to this policy, but the question now is whether we are prepared to put this policy into operation immediately. I do not believe we can afford to let things drift as they are. The country in general is moving ahead rapidly. The church, if it does not readjust its policy in this respect, will be left far behind. On the other hand, by wise foresight, we can make the necessary changes and keep the church at the forefront of the current of progress, leading and guiding the development of this great country. In this sense, the National Christian Convention next year will mark the turning point in the history of Christian work in China. We approach it with real humility and with earnest prayer for God's guidance in the many difficult problems that will face the men and women who attend it.

Some Verified Principles of Self-support

W. A. MATHER

(Continued from January, 1922, page 28.)

3. *Necessary conditions underlying self-support.*

(a) *Profound conviction on the part of the missionary.*

Under present conditions on the mission field it is idle to expect self-support to arise spontaneously in the native Church. Unless there is at the inception of the work some missionary with a profound conviction of the absolute necessity of inculcating the principle from the very first, it seems to be very difficult ever to bring the churches founded by that mission to a high degree of self-sustaining effort. The Bassein Karen Mission was peculiarly fortunate in having three men, Abbott, Beecher and Carpenter, who successively for nearly half a century championed the cause of self-support against all adversaries with an almost passionate determination that the principle should be fully tried out in their field. Likewise Wheeler of Harpoot preached this doctrine in season and out of season even at the risk of incurring disfavor on the part of churches or individuals. A grim determination to enforce this principle seems less manifest in Underwood and Appenzeller and other founders of missions in Korea; but there was a conscious and strong desire to adapt and apply the Nevius methods of mission work there at least as early as 1890. It is not surprising that the Church Missionary Society, which had profited by the leadership of such a missionary statesman as Henry Veun should prepare for the "euthanasia of the mission" by the promotion of native self-support in fields like Sierra Leone and Uganda, even though the name of no individual missionary is especially outstanding in the achievement of that result.

(b) *Sympathy and coöperation of associates.* Arthur H. Smith has called J. L. Nevius the best all-around missionary he has known in China. A perusal of his little book, "The Planting and Development of Missionary Churches" reveals wide experience and unusual wisdom in discussing the problem of self-support. It is, therefore, a matter of surprise to many and has been used as an argument against his methods by his colleague, C. W. Mateer, that the self-supporting Christian groups in his own field have not made greater advance. A quotation from "Underwood of Korea" by his wife (p. 100 f.)

may throw some light upon this problem: "Although the majority in Dr. Nevius' mission opposed his self-support plan, I am told, till the day of his death and long after, so that his methods had no fair trial there, still wisdom is justified of her children, and we all give thanks to God for Korea's splendid advance, due in a great degree to Dr. Nevius and his advice. Moreover, now the same method is being used with great success in many parts of China, as well as Africa, where the success is even more phenomenal than in Korea." It seems to be an established fact that if a missionary fails to get the sympathy and support of his colleagues, such as Abbott, Wheeler and Underwood had, little can be accomplished in the direction of self-support. This, of course, is natural since, as we have seen, the principles of subsidy and of self-support are incompatible.

(c) *Accessibility of the Bible to the native Church.* It hardly seems a coincidence that in many of the fields where self-support has been most successfully fostered, a part at least of the Bible and some other Christian literature have been made readily accessible to the people. Upon Abbott's first visit to the villages of Bassein in 1837 he found Christian converts who had been won four years before through the reading of Burman tracts, and in order to make such literature accessible to more of the people, left a teacher there to instruct those who were unable to read. Among those thus instructed was the young chief, Shway Weing, later one of Abbott's most stalwart supporters in the establishment of an indigenous church in that region. The Armenian alphabet is so constructed that the art of reading in that language is not difficult of acquirement. Hence Wheeler of Harpoot sent forth a number of teachers to reduce the terrible proportion of illiteracy among adult Armenians and thus open the way for the reading of the Bible and other Christian books. The Bantu languages have almost all been reduced to writing by missionaries, and consequently reading in them is comparatively easy to learn. Tucker tells of the eagerness with which the Baganda awaited the translation of the scriptures into their tongue and the joy with which they finally received the gospels and other portions. Soon after this the Church began to make rapid advance in Uganda. The growth of the native Church in South China both in numbers and in self-support surely is in some measure due to the printing of the Bible and other Christian literature in Roman letters (usually called Romanized),

thus making it a comparatively simple task for the Christian to learn to read. In North and Central China, where the use of the Mandarin dialect is almost universal, a similar boon has now been provided in the invention by Chinese and promulgation by the Ministry of Education of a new phonetic alphabet of forty letters, in which two-thirds of the New Testament and quite a little other Christian literature has been already printed. That reading this phonetic Chinese is not difficult to learn may be judged from the fact that an uneducated adult, who studied with the writer, was reading in the Gospel of John within forty-eight hours of his first lesson. The Korean alphabet is said to be one of the most ideally phonetic alphabets in the world. Before that country was opened to Christian missions, Ross and Macintyre of Mukden had already translated the New Testament into Korean, and Underwood on his first trip to North Korea found New Testaments and Christians already there. Since then a more idiomatic translation has been made with the avowed aim of making every Christian a Bible student. It is well-nigh impossible to doubt that this has had much to do with the virility and self-dependence of the Korean Church.

(d) *Spiritual quickening of Church.* Most fundamental of all conditions underlying self-support is the spiritual health of the native Church. Intense nationalism, as in Japan, may for a time incite the church to self-dependence, but it cannot be depended upon as a permanent or a wholly desirable factor in producing such a condition. In the last analysis, self-support in the churches of the non-Christian world means self-denial, the renunciation of selfish interests for the good of the Kingdom of God. The whole nature must be so attuned to God's will that it responds joyfully to Christ's appeals to that which is heroic in us, and with good cheer endures with him tribulation and loss, that with him also it may overcome. Without much doubt, then, the spirit of self-support was strengthened by the persecution which raged in Burma for years while the Bassein church was laying its foundations, and in the great revivals which swept Uganda first, and then Korea.

III. WAYS OF ACHIEVING SELF-SUPPORT.

(a) *Beginning on a self-supporting basis.*

(1) *A definite and coherent plan.* How many missionaries start for their fields with only the vaguest conceptions of the principles which are to guide them in their work! How easy

it is to trust that wisdom will be given to solve each problem as it comes without a mighty mental struggle on the missionary's part! How easy it is to follow in the ruts well worn by predecessors! Abbott and Wheeler were of a different stamp from most of us. At the very beginning of their missionary careers they seem to have thought through and mapped out the principles of native self-support which guided them so successfully in their later expanding work. No impatience because results could not be achieved at once caused them to swerve from the path they had laid out. Yet the experience of Nevius, who, after many years of missionary work, was able to criticize his own methods and formulate new policies which have met with marked success, ought to reassure many missionaries who also are dissatisfied with their work and who would like to build better in the future.

(2) *Persistent inculcation of the principles of self-support.* It can never be taken for granted that the native Church sufficiently understands the basic principles of self-support and its vital importance both to themselves and to the non-Christian world about them. Iteration and reiteration are absolutely necessary. Wheeler (p. 108) says: "It required line upon line, and precept upon precept, repeated sometimes till the brain and the tongue wearied with the tiresome repetition When sometimes we dwelt too much, as the people thought, on remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive,' we replied, 'Seek and enjoy this blessing, that we may stop talking to you about it.'"

(3) *Aim at an indigenous church organization and worship.* The concomitants of church organization and worship in the West are exceedingly expensive, and if forced upon the feeble, struggling churches of non-Christian lands, will doom them to continued dependence upon the richer West. Must we take it for granted that *our* buildings, *our* vestments, *our* ritual, *our* orders of clergy and church officers, *our* music and *our* hymns, even *our* credal formulations, are essential for churches everywhere? Donald Fraser, in the "Future of Africa," writes, "In Uganda there is one of the most striking examples of the financial independence which can be reached when it is aimed at from the first, and the type of work is guided into an African, rather than a European, mould." Would it not be still better if the native Church were allowed to begin in a still simpler

and more indigenous way, even if some of their ways should shock us a little at first? These simple, indigenous ways are far less expensive than ours. A dingy, vermin-infested store-room in a mountain village is probably not an ideal church building; but the writer knew of one such into which crowded a little group of Christians who stumbled in their Bible reading and made only a joyful noise when they sang, but who were instinct with life and expansive power.

(4) *Promotion of self-government.* It may seem like putting the cart before the horse to suggest self-government as a means for bringing about self-support. But it can at least be held out as the goal and reward of self-support, and in the case of the Church of Christ in Japan the assertion of ecclesiastical independence seemed to induce a greater measure of financial independence also. In this connection, Wheeler says: "By the act of their organization, *the churches are independent* of missionary control This logical result of the idea that a Christian Church is, under Christ, to control its own affairs, entering into such relations with sister churches as it chooses, we fearlessly accepted, without any attempt to retain for ourselves any other than that moral influence, which, as missionaries, we are quite sure to have with our spiritual children By holding fast to the idea that the independence of the churches is inseparable from self-support, and then making every possible appeal to their manhood and their Christian feeling, we at length succeeded in gaining for the idea a permanent lodgment, as we hope, in the minds of both people and pastors."

(5) *Adaptation of the Nevius plan.* The Nevius plan, as given in his "Planting and Development of Missionary Churches" may not be exactly suited to missionary work in every field under present conditions. But surely some adaptation of it is possible in almost every field. The modified rules which were adopted in Korea in 1890 and which have proved so successful there, are in brief as follows:

"1. To let each man abide in the calling where he was found, teaching that each was to be an individual worker for Christ and to live Christ in his own neighborhood, supporting himself by his trade.

"2. To develop church methods and machinery only so far as the native Church was able to take care of and manage the same.

"3. As far as the church itself was able to provide the men and means, to set aside those who seemed the better qualified to do evangelistic work among their neighbors.

"4. To let the natives provide their own church buildings, which were to be native in architecture and of such style as the native Church could afford to put up."

(b) Making the transition from subsidies to self-support.

(1) *Reduction of subsidies on a sliding scale.* The achievement of self-support is naturally far easier when that goal has been held steadily in view from the beginning. In most fields, however, the system of subsidies has been long established, and such a reversal of policy is exceedingly difficult. The transition is usually made by diminishing the grants on a sliding scale, sometimes 10% a year for ten years, as in the Canadian Presbyterian Mission in Honan, China, sometimes, as in Harpoot, granting only 50% the first year and then reducing it 10% a year for five years. Of course, such sliding scales are purely arbitrary, and may have to be modified sometimes to suit changing conditions.

(2) *Proportionate and conditional subsidies.* Another method, which has met with some approval, is to make grants bear a certain proportion to the amount of native contributions. This, however, would tend to make subsidies increase with the increase of native contributions unless it was in some way combined with the method of the sliding scale. A corollary of this would of course be that the grants-in-aid were conditional upon the actual raising of the native contributions.

Conclusion. We can certainly learn much from the great accumulated stores of missionary experience. In view of what others have suffered or accomplished, many of our own mistakes appear so needless. Yet, on the other hand, we must ever bear in mind that the human forces with which we have to deal are not static, but are in constant flux. Just now, for weal or woe, the principle of self-determination seems to be uppermost in men's minds. That principle seems to be raising as many questions as it solves; but even so, it must be reckoned with in any present-day discussion of missionary policy. The problem seems to have emerged first in Japan, and a careful study of missionary history in that Island Empire would undoubtedly richly repay missionary statesmen in other lands. Cannot some

of the friction which in Japan resulted from the rise of this nationalistic spirit be avoided in other lands where progress has been slower? There also seems to be at the present time a world-wide and increasing desire for Christian unity. Cannot this rising spirit of nationalism be so guided as to promote both Christian unity and self-support? Of course, the ultimate ideal is a world-wide ecumenical Christian Church. Is not a national Church of Christ, however, much more surely within the range of present possibility? It is admitted on all hands that our confessional differences mean very little to the Christians in non-Christian lands. Why cannot missionaries carefully foster and guide the growth of such national Christian churches, showing such a hearty and sympathetic desire for the growth of such indigenous churches in every way that their counsel and coöperation will always be sought by these churches? Could not an organization like the independent Christian Church in China become the nucleus of such a national church? This Church has no affiliation with any particular denomination and is of course entirely self-supporting, self-governing and self-extending. The transition from our dependent denominational churches to such a self-dependent, non-sectarian, national church would require most careful and prayerful planning; but is it really impracticable?

After all, it is not so much better methods and more organization as "more life, and fuller, that we want." That life in its various manifestations as wisdom and faith and love must be received far more freely and constantly from the great Head of the Church, if with these infant churches we are all to "attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ."

Another Way in Mission Work

G. L. GELWICKS •

LET us feel more keenly and strive more earnestly to cause others to see that missionaries come to bring spiritual blessings and not to give material things. Missionaries often are so occupied with the administration of things as to get little chance for spiritual service, with the result that the Kingdom suffers irreparable loss. We do not depend enough on the inherent value and power of spiritual benefits. As the hod carrier said, all he did was to carry brick up the ladder, the mason at the top doing the work, so the indwelling word, and not we ourselves, must do the work of the Kingdom in and through men. Our part is only to actually get the word into men's hearts. With a powerful rifle in hand, we seek external and artificial means hoping to push the bullet along with more force after its discharge. But the power, if it exists at all, is within the rifle itself. Jesus sent His disciples as witnesses, not as distributors of material things. As His last heritage to His disciples He gave the Words of His Father and the presence of His Spirit; not wealth, learning, authority or worldly prestige. True, He sent them saying, "freely ye have received, freely give," but what they were to give came through a purely spiritual agency and was not dependent upon any material resources. The trouble is that we are unwilling to do without the things for ourselves and, to save face, feel that we must have things to bestow upon others. If we would take our stand with the Son of Man without place to lay His head, with Peter and John who could say, "silver and gold have we none" and with Paul who knew how to be abased and to suffer need and was willing to count all things as refuse, then we could escape this embarrassment.

Paul said he was not ashamed of the Gospel for it is power, and that he would know nothing among them save Christ that their faith should stand only in the power of God. For some reason, we have lost the power and are frantically trying to substitute for it material things. In order to make the Gospel effective, we think we must support it with all sorts of props of material things. And people lay hold on our props to support their own enterprises and reject our spiritual object. For example, a revived Buddhism in Burma is staffing schools with

Mission graduates to oppose Christianity with weapons secured in Christian schools.

Let us go simply with a spiritual commodity and put the responsibility for the support, management and purity of the Church that must result from missionary work if Christianity is ever to take root and survive, put this entirely upon the converts themselves.

Let the missionary do his utmost to teach, inspire, encourage, rebuke and guide but let the converts supply everything that is needed except the spiritual message and power with the Christlike example in all things. When people know that some one else will provide their needs if they do not, there exists an almost irresistible impulse to refrain from doing it themselves. But when something is really desired, and it is realized that it must be supplied by themselves, sooner or later a way will be found though it may not altogether accord with our preconceived ideas.

With the control of wealth is almost inevitably, if not necessarily, joined a spirit of domination. Poverty, while not essentially a guarantee of humility, is a mighty aid to this virtue. The Church's material wealth has too often been the source of its spiritual poverty. When the Native Church is providing its own resources, the missionary has less impulse or obligation to manage its affairs. He can say, "If you will not transact affairs aright the loss is your own." This paper does not raise the question of what application each is to make to his personal property of Jesus' saying, "give to him that asketh thee." In the New Testament we do not find new churches subsidized by mother congregations; we do find new congregations contributing to relieve distress in older fields, and Paul stands firmly on the principle that if we have given you the spiritual we have the right to receive your material.

So with matters of discipline. Let the missionary do all within his power to show what the Church ought to be, but put the entire responsibility upon the converts for it actually being made such. It is almost impossible for the Westerner to get at the truth of many Oriental matters. So many doors are inevitably closed to him or opened only to ulterior and unworthy ends. Perhaps 1 Cor. 4 : 2 and 2 Cor. 13 : 2 will be quoted against this position. But naught in the record requires more than would be involved in the power of God's searchlight burning in our consciences and the force of Paul's personal influence.

The recruiting of souls born again is the supreme concern, in the face of which all their ecclesiastical matters become a subordinate one. We are assured that "Jesus himself baptized not" and Paul said, "Christ sent me not to baptize but to preach the Gospel." Paul did sometimes baptize but his principle ever seemed to be to do the minimum necessary to set the Church on its own feet. Of course there can be no assembling for worship until individual worshippers exist, but unless the faith of individuals results in fellowship with other believers it will die. Missionaries are not apt to be indifferent to the winning of individual disciples but often they seem to devote little energy to the establishment of the Church as a generally diffused institution; something that the New Testament puts in a supreme place. The early Church started everywhere spiritual communities with life and power to sustain and extend themselves. If we fail to do the same, we must seek seriously for the reason. The fault may be either in the kind of soil or in the character of seed. But, since one of the most striking features of Christianity has been its ability to root in the most diverse environments, the probability is that, in some way, we have vitiated the seed.

If persons are obtained fired to love, worship and serve the Lord, even baptism can afford to wait without harm to either the individual or the Church. Jesus gave proof that salvation is possible without the outward baptism of water. Mark 1:8 has two baptisms; the one administered by men being only the material shadow of the one with real efficiency. Moreover, the latter can precede and is not dependent on the former. Mission field converts often have a false dependence on baptism as a means of grace. It may be objected that baptism is the door to the Communion. This is of value, but one of the Christian fellowships most conspicuous for its spiritual heritage does not partake of the Lord's Supper in any material form.

Furthermore, to give help in contentions even when persons have right on their side, only hinders people entering the Church for right motives. The only thing we can justly or safely do is to appeal the case to the Throne of God, and be willing, where able, to act as peacemakers. The more experience one has the stronger is the conviction that anything beyond this is the enemy of the spiritual.

The word of Robt. E. Speer in Mission matters is worth while. He says, "Are we doing right in allying our mission-

ary program so much to financial support, in conceiving its developments and proportions in terms of available funds for the maintenance of work and institutions, in making money investments in one form or another which compel certain consequences in mission policy, which make the missionary enterprise a huge financial organization, which inevitably involve a grave educational influence upon the Native Church and which impose elements of permanency upon activities which should conceive themselves as transitory and preparatory? I am not saying that money is not needed and should not be given. But I do raise the definite question whether there is not need in many fields of a new group of missionaries who will not employ anybody and who will not require anything but their own personal support and funds to go from place to place." And again, "I believe we ought to project a far greater mass of missionary work of a type that will not have to be subsidized."

Entrance on such a way does not demand immediate or entire abandonment of existing methods or means. But there are older missionaries who can disentangle themselves from the material mesh, and new recruits can come out with a definite devotion to a life of such spiritual service. Moreover, and pre-eminently so in spiritual matters where eternal interests are involved, it is not the cost or the convenience of a change but the necessity for and value of it that must ever be the deciding voice. The physician may be asked to heal himself: the writer is willing to enter a door that opens to such service.

Mission School Students and Christianity

THE EDITOR.

THIS article contains ideas that are old and some that are possibly new, and is in the main a series of generalizations which will fit loosely everywhere.

It is an attempt to answer the following question: Has the Mission School, because it is probably in general—as it should be—most in contact with scientific and modern ideas, been weakened as a factor in the Christian Movement in China? Some undoubtedly think it has. Now, none doubt the growing influence of the Christian school as a moral factor in Chinese society. A recent Chinese writer said that students in Christian

schools are less extravagant and less exposed to temptation than those in Government schools. Of its educational importance there is even less doubt, though there is a growing conviction that on the technical side it needs strengthening and has entered into a period of competition with the indigenous school system. To answer our question we must know something of the attitude of the more than 200,000 young people in Mission schools. In some places, at least, there is a tendency for students to make confession of Christ, but to shrink from joining the Christian organization. How far is this a factor to be generally reckoned with? If at all general, it would in a few years create a problem in itself, giving a Christian group apart from the Christian Church, which could not but exert a significant influence on the future of Christianity in China.

The ideas set forth in this article are based on a study through correspondence of a large number of the schools listed in the 1920 report of the Y. M. C. A. Student Associations, Theological and Medical schools being usually left out of consideration. It is possible that the presence of Student Associations in this group of schools should put them in a more aggressive category, and that our deductions might change if the scope of our inquiry included schools without Student Associations. These Student Associations are undoubtedly a tremendous factor in the Christian life of the schools concerned. The schools listed are well distributed as to denominations and location.

It may be well in starting to utter a word of caution. Much that is lauded as new, as for instance the basis of the ideas of Dewey and Russell, is really latent and imperfectly analyzed Chinese psychology. The idea, for instance, of "the native capacity of the child" is inherent in the old Chinese doctrine of the original goodness of human nature; however, modern Western analysis and study of these ideas has been carried far beyond those of Chinese thinkers. But it might be fair to say that we have here a newness of method rather than a newness of fundamental ideas.

I. *The Impact of Modern Ideas.* What is the strength of the impact of modern ideas on students in Christian schools? We are inclined to think it underestimated by our correspondents rather than overestimated. In this connection it is interesting also to ask what is the source of these ideas, as far as they come

to Mission school students? To a certain extent, undoubtedly, the teaching staff is responsible but that is far from being the only explanation. Of course Mission schools must do their part in sympathetically passing on the best in modern thought to their students. Some have been inclined to make these teachers the main if not the only source of contact with modern ideas both desirable and otherwise. The most striking instance I have personally met of the impact of modern ideas was in a group of girls from a Mission school who, I afterwards found, had been taught by a very conservative Christian teacher. These girls asked the most fundamental questions, which could only be answered, many of them at least, in philosophical terminology, for which it was afterwards evident they were unprepared. The attempt to answer their questions was far from a success. Inquiry revealed the fact that the source of their questions was literature in Chinese. It is this rapidly growing field of literature that is the main source of the new ideas—many very disturbing. It is since 1911 through newspapers and magazines that this growth in the impact of new ideas has been most in evidence. It is stated that there is possibly hardly a town in China which has not now some form of publication; the last count of periodicals in Chinese in the China Year Book for 1921-2 gives 578, of which 43 per cent are daily newspapers, 22 per cent monthlies, and 18 per cent weeklies. Judging from the relative number of publications issued, the following cities are influencing modern Chinese thinking in the order given: First, Peking; second, Shanghai; third, Canton; and fourth, Foochow.

The fact for us to remember is that there is no way of fencing off our students from this impact of new ideas. It is no longer a question of keeping the ideas from the students, but of meeting the situation in their minds created by these ideas. The only way to protect them is to help them understand the new ideas.

It seems to be in general true that there is a difference in regard to the effect of those new ideas on students in Government schools and those in Mission schools. In Mission schools, while in some instances their work has been seriously interfered with yet apparently in most cases the general program has not changed, nor the ordinary work been much retarded. Whether the momentum of the growth of Christianity in these schools has been injuriously affected is one of the questions to be

considered. It may be that students in Mission schools are less free in expression because more conscious of repression. It is true that in Mission schools the reaction to new ideas has been in general less violent.

It is possible that the prevailing reply "not much" to my question "How far has the new thought movement affected the students in your Institution?" is due to the writers' thinking more of external manifestations against authority than of subterranean changes in the mental life of their pupils, changes which if repressed temporarily will certainly express themselves sooner or later in other directions; either good or bad. It seems true, however, that the lower the grade the less evidence there is of response to these new ideas; this is possibly due to the fact that the range of reading is less. It is also true that the higher up in grade the more evident the impact. In general, amongst students in Mission schools, political aspects of the new ideas seem somewhat less in evidence than elsewhere. If this indicates less active interest on the part of Christian students in the political life of their country, it is a fact to be deplored rather than commended. While here and there a flash of bolshevistic theorizing has appeared, their attitude towards authority is not much affected, and it is quite evident that the intellectual revolution has not as yet introduced any unmanageable element into Christian schools. This may be explained in part by the better discipline recognized as obtaining and possibly may be due to the fact that there is less conflict between the new ideas and the principles of Mission schools than is sometimes assumed.

One cannot help but have a suspicion, however, that many of those in responsible authority in Mission schools have not yet measured the real effect of the revolution in thought now going on among their students. One thing needed, therefore, is the more general study of the content of the Mission school student mind.

II. *The Attitude of the Student in Mission Schools towards Christianity.* We need to find out what, if any, has been the effect of the literary and mental revolution on the attitude of these students towards Christianity. Hence another question asked was "What is the general attitude of the students in your Institution towards Christianity?" Have the relationships between these students and Christianity become more strained as the result of the new situation in which we find ourselves? It is true that religion as such, including Christianity, is being

probed to the bottom and equally true that what is Western tends to meet with easy and sometimes caustic criticism. It is, however, also interesting to note that the effect of the new ideas seems to be more realized by those replying to our questions in connection with this problem than with the one noted under the impact of the new ideas upon the students. Actual hostility to Christianity as such is almost non-existent. Indifference, however, is somewhat more in evidence and is in some cases the dominating attitude. But according to the replies given to our question, the great majority of the students in Mission schools are distinctly favorable to Christianity. Of 139 of the schools—listed by the Y. M. C. A. as having school associations—we find that about 70% of the students are in the Y. M. C. Associations and 43% in voluntary Bible classes; it should be kept in mind that in all these schools curriculum Bible study also obtains.

But this favorable attitude is tempered somewhat by the following considerations:—First, there is the hesitation already mentioned to carry a profession of Christianity to its logical conclusion—alliance with the Church. Possibly, in some cases the Christian Church seems too foreign, and on the other hand there is a growing recognition that much in the Christian message is not new. This pushes into the forefront the question, Why should Christianity be preferred? Again, there is a distinction made between the ethical teaching of Christianity and its supernatural elements, the former finding, possibly, a more easy acceptance than the latter; this distinction is an outcropping of underlying Confucian psychology and an incomplete appreciation of the implications of science. We note also that interest in social salvation is more prominent than that in personal salvation. This is again possibly due to the overemphasis in China on the social side and the age-long submergence of the individual in the group. It undoubtedly indicates where one corrective is needed, and is in contrast to the Western tendency to overemphasize the individual. Again we find that interest tends to centre more on the objective results of Christianity than the inward experience, and it is possibly very easy for dialectical discussion of Christianity to be mistaken for the whole of the Christian experience.

The suggestion made by one correspondent that this favorable attitude is perhaps a theoretical one will hold in many cases and might be explained by the absence in the main of a vital personal experience.

In general, the attitude of these students towards Christianity is that of friendly inquiry. The crux of the problem being for them, What is the meaning of Christianity for China? Withal, there is a rising desire to think for themselves which tends to throw tradition, either good or bad, into the background. The mind of these students is in a state of mental flux, which must be met with frankness and with sincerity, with no suspicion that there are some questions we dare not face, and with a frank admission at times that some questions never have been and as yet can not be finally answered in logical or, in fact, in any terms. Experience reveals more than science, syllogisms or metaphysics can possibly explain.

III. *What is the Strength of Christianity in Present-day Mission Schools?* This may seem like an unnecessary question, but it is a question that needs to be asked. That Christianity has had during these revolutionary times a healthy restraining influence is shown by the fact that reaction to the new movements is much more under control in these schools than elsewhere. Better discipline is, in large part, responsible for this. In Government schools the faculty owing to political influence has not had the authority in its hands to cope with the situation. Furthermore, it would seem as though the response in Mission schools to these new movements has been more mental and spiritual and hence, shall we say, a little more sane than in some centres. There is no doubt that Mission schools, generally speaking, are functioning effectually as centres of Christian influence. There is nothing to show that anti-Christian elements of any kind have weakened them or retarded their general religious progress.

Here are some further facts drawn from studying a large number of the schools listed by the Y.M.C.A. in its 1920 report of Student Associations. In the whole list (Y.M.C.A. 1920 statistics) of 174 schools, including theological, medical and some Government schools, we find there were only 33-8/10% Church members. In 133 Mission schools running up to the middle school grade, and including five primary schools, but excluding medical and theological schools, we find that 38% of the students are Church members. In 1920 in 14 colleges, members of the Association of Colleges, having 2,027 students above the middle school grade, 1,366 or 67% of them were professing Christians; that is nearly twice as large a percentage as in the academies.

Now, is this tendency of students to make a profession, but to stay out of the Church very general or significant? In reply we note the following facts: In seven unclassified schools in this list, over 80% of those who professed conversion joined the Church in the period under review: in three higher primary schools—this is, however, too small a number to be of any use—88% of those making a profession joined the Church. One can see, however, how students in these grades more readily do this than in grades higher up; there is less self-expression. As a result of definite inquiry we find that in 26 middle schools—this number included a few higher primaries—an average of 52% of those making a profession joined the Church; the percentages ran from 5% in one case to 100% in five cases. This would seem to indicate that almost half of the middle school students deciding to be Christians did not then join the Church. There is reason for thinking that the percentage of those not joining the Church after profession is less in the college grades. In eight schools ranked as colleges in the Y.M.C.A. list, 64% of those making a profession joined the Church; and in four colleges from which a special report was received, a smaller percentage than in middle schools of those making a profession did not join the Church. There is thus a difference in the percentage of Christians in middle and college grades, and in the percentage of those in these grades joining the Church after profession. These facts indicate that it is in the middle school that the greatest number hesitate to join the Church. But the problem is not so much one of securing decisions for Christ as of getting those who have so decided to join the Church. To illustrate, eight middle schools who reply to our inquiry had 37.7% of student Church members and an additional 17% of professing Christians not yet in the Church. This would mean a total of professing Christians of 53% of the student body. It is in the middle grades that the mental flux is more in evidence and it is there that the pressure of old relationships is felt more than in the colleges. Now, whether this group of Christians not connected with the Church is larger than at home I cannot say. In the Mission middle school at least it is prominent enough to require special attention.

Now, what is the rate of increase in Church membership in these schools? We find that in 133 Mission schools 1,087 pupils joined the Church, which is a gross increase of 14.5% of the communicants in these schools; and this in spite of the

fact that 42% of these schools—actually 56—reported no baptisms at all for the year. For 14 colleges included in the Association of Colleges, the increase of Church members among students above middle school grade was 10%.

We wish now to make a few comments. It is evident that judged by the number of student Church members, Christianity is stronger in the college grades than in middle school grades. While in 1920, 14 colleges in the Association of Colleges had 67% of Church members, among the students of 58 middle schools, only 44% were Church members; 133 middle schools, including a few primaries, had 38% Church members, and eight middle schools considered by themselves averaged 37-7/10 of Church members. Or taking 14 institutions ranked as colleges in the 1920 statistics of the Y.M.C.A. Student Associations, we find that 47% of the students were Church members while in the 174 schools with Student Associations including middle schools, colleges and theological and medical departments, it was only 33-8/10%. Of course, these figures must not be taken as entirely conclusive, but they have been worked from several angles to see if they indicate any general tendency. It should also be noted that the smaller rate of increase of Church members among college students is explained in part by the smaller field of non-Christian students among whom they can work, and while in the middle schools retardation in numerical growth is more in evidence, yet the somewhat higher rate of increase in middle schools is a healthy sign. The fact that Christianity is stronger in the colleges than in the middle schools is significant. It indicates that a large proportion of the Christian students in middle schools go on to college, that there is growing source of supply for the Ministry, and raises the question, Why so few of this large proportion of Christian students in college enter the Ministry? Of course 2,027 college students is not a very large source of supply for the Ministry in China. Not all of them will graduate, possibly not more than 400 a year. If 10% of these enter the Ministry, this could only mean forty. What are these in the face of so many needs! Actually the proportion entering the Ministry is less! As a source of supply for the Ministry, higher education has only begun to function! The presence of so many Christians in college grades indicates that while the higher up you go the stronger the impact of modern ideas from the West, yet the stronger

the actual influence of Christianity ; this is the reverse of what some people have thought. It is clear that intellectual freedom does not retard the growth of Christianity.

It is to be noted again, and this is very significant, that while the net rate of the increase of the Chinese Church has been about 6% in recent years, the gross rate of increase is, in colleges, two-thirds higher, and in schools in general about two and a half times as much. Granting that the gross rate of increase in the Chinese Church in general would be higher than the net increase, yet we are safe in assuming that the increase—in additions to the Church—goes on faster in schools than in direct church work. From the viewpoint, therefore, of the numerical growth of the Church as well as its intellectual and spiritual growth, the Christian school is a safe investment.

We have also asked ourselves this question—Whether the schools in which so-called “conservative”—I do not like that word—ideas dominate have any advantage in winning adhesion to the Christian Church over the schools which might be recognized as being more modern. I ventured to make two lists, dividing the schools according to this idea. I am not absolutely sure that I listed the schools correctly in every case. For diplomatic reasons I will not give names. Still my attempts to study this question show that in both of the lists there were two schools in the case of which 100% of those professing to be Christians had joined the Church, and that there was not sufficient difference on either side between the average number of professing students joining the Church to indicate that difference of theological opinion has any marked effect upon the winning of student adhesion to the Christian Church; a study also of the large number of schools that reported no baptisms, does not indicate that this is due to any particular attitude as regards new or old ideas. In one institution that would desire to be known as “modern” during 1920-21, 48% of the students decided to be Christians.

IV. *The Problem of Approach.* It is when we consider the problem of approach to the mind of the Chinese student that the effect of the new movement is most in evidence and most deeply realized.

First, we will note what might be called some psychological factors. Here we begin with the fact that we have to do with a changing mind, and that not the ordinary period of change of the Western adolescent, but one that for the time being is

much deeper and more far-reaching for the student in China than for the student in the West. For it must not be forgotten that the student in China has a long way to go to catch up with his Western brother. In this changing mind there stands out an interest in all that is new, with a tendency to underestimate what is old because it is old. This, of course, includes Christianity which, while new in advent, is old in ideals and tradition. One Chinese, however, in stating that the parents of his students while not opposed to their sons becoming Christians do oppose their uniting with the Church says that the opposition is not so much against the moral claims of Christianity as against its exclusiveness. This changing mind might be represented by an arc, on one end of which is indifference and on the other the old-time credulity. In the middle, however, and by far the larger sector, is a growing spirit of inquiry. We have taught the Chinese student to scrutinize his environment. Christian claims come in for the same scrutiny. An additional problem is presented if we show any tendency to avoid this scrutiny. It is a day of hard questions. We might say that the dialectical powers of China, long quiescent, are now again active on everything, including religion, and we need to remember that the stronger the intellect of the student, or the group of students, the more prominent their attempts to delve into fundamentals. As against credulity and indifference, a measure of honest doubt promises more hope of progress.

We note, too, the tendency to respond first to Christian ethics as over against other Christian elements. Of course the idea of reciprocal ethics—do to others as you would be done by—is ingrained in the Chinese mind. Christianity lays more emphasis on self-sacrifice, though even that is not unknown in Chinese thought. This response shows itself in a desire for practical results, even though there is an interest in dialectical discussion. Christianity in China will be judged by the students by what it does much more than by its theories. Now, this response to the Christian ethics is more social than individual, and that again is due to a recrudescence of Chinese psychology. In our case, we have thought too much in terms of the individual; in the case of the Chinese, they tend to be a little the other way, though strangely enough, it has not produced any satisfactory solution for social problems. As one writer well puts it: "When you discuss the relation

of Christ to the nation, they are enthusiastic, but their interest tends to wane when you speak of His relation to themselves." But it is, of course, after all through this personal experience of Christ that real power for adequate social effort comes.

I have noticed personally, and it is borne out by this inquiry, that there is much more ready and independent expression of opinion by students than existed ten or fifteen years ago. Twenty years ago, for instance, no one expected Chinese leaders to write articles in the CHINESE RECORDER. When it was first done it was difficult to get them. Now they are writing unsolicited and sometimes talking very plainly, too! Of course this independence of expression exhibits much that is impulsive. It often tends to vagueness and drifts into easy generalizations. But new ideas are moving Chinese students, new visions are stirring them, and a new consciousness is manifesting itself!

The question for us is, and it is one that we asked of all the educational leaders in these schools, What do you consider the chief need in presenting Christianity to present-day students?

We will summarize first the answers by Western teachers and then give some from Chinese teachers.

On the negative side we note that very little is said of preaching and not much of mass meetings. That does not mean at all, I presume, that such methods are to be discarded, but would imply that they need to be studied carefully as to how best to utilize them. Mass psychology operates a little more quickly in China possibly than it does in the West, though it is always active everywhere, and may be easily mistaken for a religious movement.

The following is a summary of the outstanding ideas in the answers. It is pointed out first that we need to make clear the social significance of the Gospel. This begins with the significance of the Gospel for the individual and runs out to its relation to all social needs, including national problems. We do not desire that Christianity be adopted as the national religion, and yet it may be said that these students are looking to see what Christianity has to say for a solution of national problems. Its future influence depends a great deal on the reply.

Again we note considerable emphasis on the necessity of using what we call the modern viewpoint in religious approach.

One says—his is a medical school—that we must use the categories of the student. Here we see the necessity for knowing what and how our students think. It is also pointed out that there must be freedom of discussion. Anything that looks like repression or avoidance of discussion may be taken to mean either cowardice or at least a mild form of bigotry; it will certainly be interpreted as undemocratic. Then, too, the need stands out for harmonizing our religious teaching with science; that will mean we must at least think through the relation of our general teaching to the problems of religion. But one need not assume that science has solved everything, or that all the scientific solutions extant are permanent. Even though all the questions raised cannot be answered, the problems must not be shelved.

In the third place, it is the effects of religion rather than its interpretation which is in the centre of interest of these students. For that reason the personal character of the teachers is much emphasized, and the presentation of the character and personality of Christ is put in the foreground. As one points out, we do not want to give them the sectional views of truth in which the denominations as such are interested. The Message should be unified round the character and person of Christ, and the emphasis laid on the way in which He applied in Himself to the limit his own personal ideals. This effect of religion must be seen in connection with the family, the nation, and with world problems. As one puts it, "Christianity must do something else than preaching." It is therefore natural that considerable emphasis is laid on the necessity of Mission schools presenting opportunities for service. Plenty of opportunity should be given for discussion and there should be no attempt to avoid the implications of science, but the emphasis should be laid on Christianity as the life to be lived, and the school should be so linked up with the Church and practical social problems that the students may actually learn to live that life. In other words, they should learn to be Christians by doing Christian service, and in addition to meeting their mental needs, all schools should definitely plan to put them to work in ways that they will not forget after they leave the school. That, of course, involves a study of the actual social needs in the places where the students will return as over against the somewhat exotic conditions which exist on the school compound in connection with the Christian Church. We must

guard against giving them too many things to do that cannot be continued after they leave school.

The last thing emphasized is the need of power or a dynamic. It is pointed out that moral stamina is one of the things that China needs. Possibly, in fairness it might be said that they need to learn to apply their moral stamina along new lines, never an easy thing for anybody. Some of that which looks like a lack of moral stamina is due to new difficulties created by new situations. And yet it is also true that a moral dynamic is needed, and from many sources we find that this is looked upon as the chief contribution of Christianity. That Christianity is a religion of power must be shown in its actual results. All of this means that more emphasis may wisely be laid on the matter of the personal experience of this dynamic in one's own personal life.

A few comments by Chinese as to the chief need of the students are especially stimulating. One says they need the guidance of the ministry, which is equivalent to saying that they need the guidance of outstanding Chinese characters. Another thus analyzes this need:—

- “ 1. Able spiritual leadership among the teachers.
2. Thorough organized Christian effort among and by the teachers and students.
3. Knowledge of the mind (the changing mind) of the students.
4. Open-minded presentation of religion.
5. Testimonies and examples of the character and service of Christians—these are the *results* before *results*.”

Another says the need is the “power and character of Christ manifested in all His activities for the social well-being of the human race.” Another says: “A simple understandable Gospel of power given to a person, not only enabling him to stand upright in the community, but filling him with a spirit of power to render Christian social service.” Another says that “the chief need in presenting Christianity to the student is to meet their demands or needs socially and intellectually; in other words, just give them the Christian way of solving social and international problems.” This is the idea of a worker in a Government school, but will also throw light on the problems of the groups we have been particularly studying. Another says: “The Gospel must be presented not as a book out of date, but as a book that is in intimate relation with all men in society.”

The need of a new approach is thus clearly generally recognized. In connection with this problem, the older theological phrases are not much in evidence, and generally speaking the urgency of the situation is recognized. In a word, the chief problem in winning the students is through the application of Christianity to meet their pragmatic attitude, which is not all new. Christianity must "be made to work."

In closing, there are possibly three lines of appeal to students as well as to others. First, the mystical. But it should be remembered that the student's interest is more in the concrete. It is life's immediate expression and experience that is foremost in his thought. The mystical, therefore, may be kept in the background. Yet a proper emphasis on the place and importance of the life of the spirit should not be overlooked. Second, there is the intellectual approach. Like all students, the Chinese students in the middle schools and colleges are interested in rationalizing. The student tackles old problems with unbounded faith and with an easy optimism, and must learn for himself those which are still insoluble, though his youthful enthusiasm will, as that of former generations of youth, help push them a little nearer to solution. Still the reason must be appealed to. But the appeal that is strongest for the student is the moral appeal. It is the appeal to do things, to strive for the better—the appeal to adventuresomeness! Hence the appeal of a big social task is one element—not all—in stimulating the Chinese student to do his best. Metaphysics may leave him dull, but a call to achievement over himself and for others meets with response.

A concluding word might be that in presenting Christianity to the student, it should centre round the idea of *power manifested in service*, and a life to be lived such as was exemplified in Christ and can be received through Him.

A missionary worker among students makes this additional suggestion which is worth adding. "With regard to the final question of how the Christian appeal to these students should be made, I am coming increasingly to be dissatisfied with the tendency to make it primarily a matter of social reform and personal ethical conduct. The importance of giving these students a vital experience of God I think is not always fully realized. How that experience is to be obtained is of course an open question, but I feel that more stress should be given to Christianity as a religion than simply as a program

for social reform. Of course, I do not in any way want to lessen the emphasis that we are attempting to put upon social Christianity, but very often this plays out unless students have themselves had personal dealings with God."

How Can Missionaries Help The Chinese Church Toward Independence?

J. L. STUART

THIS question may seem rather pointless. Is not everything we do helping toward independence? Is not this the goal of all our efforts, the test of our success, the recurring petition of our prayers? We constantly quote "He must increase, but I must decrease" as revealing the spirit with which we are working at our task, and we joyfully recognize that the degree to which we render ourselves unnecessary registers the measure of our achievement. There are, however, two elements in the situation which, when realized, make the question more pertinent than at first appears.

(1) Progress toward independence is discouragingly slow. Evangelism, or the proclamation of the Christian Gospel, has been carried on so long and so extensively that a very large proportion of Chinese are somewhat familiar with its content. Of these there are many who are in more or less sympathy with Christian teaching and ready under proper conditions to accept it. Negatively, the disillusionment in much attempted progress, the follies and futilities of various recent reforms, must be having the effect of making many earnest minds receptive to our message. There is ample money in China to support an independent church. Even among the present constituency, poor as most of the members are, the difficulty is not primarily one of financial inability. Nor is it due to lack of desire on the part of Chinese Christians. They are eager for it. They feel the reproach of being spiritually a proletariat on Western philanthropy. They need our wisest and most sympathetic help in enabling them to this attainment desired alike by all.

(2) This accentuates the irony of the second element in the situation, which is that Chinese Christians are in large part

very unhappy over what they conceive to be our attitude or our policy in this matter. The writer is convinced that this dissatisfaction is widespread and deep, and that it is to be found among all types of Christian workers and laymen. It is characteristic of Chinese habits that this rarely shows itself in direct dealing with the foreigners with whom they have to do, which increases the perplexity of the issue. Some of it may be unreasonable, and it is certainly unjust to the truest wishes of the overwhelming majority of missionaries. None the less, so general a phenomenon is symptomatic of an unhealthy condition of things and one that may presage disastrous possibilities in the not distant future.

Our practical interest in the question is as to what more we can do or do differently toward helping forward Chinese independence. This is not merely self-support in financial affairs. It means ability to administer all forms of Christian activity, to interpret religious truth out of first-hand Biblical scholarship and spiritual experience, to apply Christian principles to present-day political, social and economic issues in China, to promote home missions in the vicinity of each parish and in distant parts of the country, to establish a unified nation-wide form of church life true to the Master and to the genius of the Chinese people.

For the missionary this involves a more daring faith in the living God and in the Chinese who have felt the touch of His Spirit. With those Chinese whom we feel convinced have been so regenerated should we share all our resources for effective work, believing that the Holy Spirit will enable them to use these for the Master's glory as we ourselves depend on this guidance.

One form this must take is in the matter of mission funds. It is an acid test of our faith in Chinese Christian workers which is in effect our faith in God. What is regarded by some missionaries as axiomatic, that Chinese should share in responsibility in proportion to the money contributed from Chinese sources, is not only bad policy but is evidence of a timid faith. Mission funds do not belong to missionaries but to the agencies for winning China to Christ. To share this fiduciary responsibility with Chinese whom we believe to be consecrated to the same purpose and working in the same power as ourselves is a genuine venture of faith. But it will be a convincing demonstration to the Chinese that we believe in them as

sincerely doing God's will, and will arouse not only their new religious devotion, but some of the finest qualities latent in all Chinese—loyalty, responsiveness to trust, reciprocity. It may sound like a paradox to say that financial independence will come by sharing our money with them, but the Gospel is largely made up of what is startling to our common-sense maxims. Much of mission finance fails from being too business-like. Several recent writers on commercial relations with Chinese have pointed out that Americans lose out in Chinese trade because they insist on doing things in the American way with prompt dispatch, written contracts, etc., instead of taking time to know individual Chinese and then trusting the right ones on their verbal promises. Much of our mission work is conducted on the basis of Western commercial principles. As to the donors in the homelands, all they want is that the money be most effectively used for the purpose in view. Chinese teachers in colleges and schools, pastors and evangelists, if really Christian, are much more competent to decide what salaries they themselves and their colleagues should have than we are who know so superficially what—as they see it—they need to live on. In our meticulous study of these details and our fear of hindering self-support we are not risking enough on God's spirit in their minds and consciences and it may be that we are spending a vastly greater total of foreign money for feeble results through weary years than by taking them more fully into our confidence. They thus working not as hirelings but as trusted colleagues would put a quality into their work, we would be able to attract a better type of worker, there could be expected a response from the Chinese public so observant of these matters, all of which would make for independence.

A second phase of the same courageous faith lies in the sharing of administrative control. It is amazing how much Christian work is still practically conducted by missionaries, and how nominally Chinese are brought into consultation when done so at all. That they feel this keenly will be testified to by anyone who is sensitive to the currents of thought among them. It largely explains why our colleges and schools find it so hard to secure or to hold the most desirable Chinese teachers, why so many of our choicest students turn away from the ministry, why the Church is still regarded by those within it and without as a foreign enterprise. As soon as there are sufficient Chinese qualified for controlling any given type of work they ought to be

given large representation. It may be that a sufficient majority to let them see clearly that we had actually taken the decision out of our hands into theirs would awaken such enthusiasm and earnest endeavor that even in the matter of raising money it would be worth while. Granted that mistakes were made or policies followed that were contrary to our way of seeing or doing things, yet these would be due to the functioning of life. If it is sarcastically said that they will be willing enough to spend foreign money, it can be easily asked why should they not be both willing and worthy to do so if they are working for the same objectives as the foreign donors.

This seems to have been the Master's way. His vital faith in God led Him to a victorious faith in the unpromising materials out of which He built His simple but successful organization. This radiant, almost reckless, faith of His flames out in His earliest followers. Paul seems to have taken risks in financial and administrative matters with young converts in whom he felt assured the Spirit of God was present, which China missionaries rarely allow. We could afford in our day to let some money be wasted and some programs discredited in adventures of this sort. In the process, the very mistakes would help to reveal our willingness to stake the results on the reality of the faith we are here to preach. All this would help on independence.

But with faith must go more self-denial. The hardships of missionary life are not in the main any longer those of popular imagination. We become so intensely absorbed in our respective concrete tasks that these become in very truth our life. And with the Anglo-Saxon temperament which most of us bring to China, there is the instinct for mastery, the assertive trait of desiring to get things done, the fetish of efficiency. When this is reinforced by religious zeal there results a devoted control of whatever work we are "in charge of" which is one of the great assets of the missionary enterprise. But the Chinese with their differing characteristics fit into such a scheme of things too passively. To help them on to independence we must pay the cost of leaving to them the care of the work so precious to us, even when it seems to suffer loss, to be less well done. This is one price we must pay—a costly one. It is not the name, or "face," that we Western folk care about, but getting the thing done, keeping busy, showing tangible results. And it is in the denying ourselves of just such things that

Chinese, so gifted at evaluating human behavior, will appreciate us most and rally to the tasks we entrust to them.

In conclusion, we can help the Chinese to independence by keeping them with us, or better having them want us to go ahead with them on the same road. Not from anti-foreign or other unworthy considerations, but out of deep discouragement some of the foremost Chinese leaders are debating now whether it would not be better to have a division such as took place in Japan between the Chinese Christians and the mission forces as a more hopeful method of getting ahead. To most of us this would be a disaster. What we all want is the extension of the Master's Kingdom. That which would commend itself to the great majority of the thoughtful Chinese would be the unfearful, unflinching adoption of a policy by which for any given task or position the right person was elected regardless of race, not putting in a missionary as a matter of course, or a Chinese as a matter of courtesy, but a policy through which the Chinese Church was always the controlling feature even when only seen with the eye of faith, a policy which went as far as Chinese good sense permitted, in giving them substantial majorities, with us as friendly advisers at their service as wanted ; a policy which was not fussily anxious over self-support, this being one of the matters of least importance from the missionary standpoint, because the Chinese will take care of that when conditions are ripe. Then positively a very strong emphasis on Stewardship as a basal principle of Christian life rather than in reference to the mechanisms of mission finance, and on the surpassing joys of Service as the finest functioning and fruition of Salvation.

Missionaries can help independence by fresh applications in their own relations with Chinese fellow-workers of those great elemental truths—faith and self-denial ; by lovingly, trustingly, sharing with them those possessions we rely on most—our working funds and the authority they carry, our heritage of knowledge and the authority it carries ; by leading them into conceptions of Stewardship and Service as religious duties. Independence will then come, as the Kingdom of God ever has, not with observation. It will come simply and naturally as fruit ripens.

The Woman's Viewpoint

(Continuing "Woman's Work in the Far East")

The Ministry of Women in the Chinese Church

A. MILDRED CABLE

IT bodes well for the future of the Church of Christ in China, that she has, from her inception, recognized the importance of the ministry of women. The very conditions of Eastern life have emphasized the fact that the gifts of the spirit necessary to the upbuilding of the body of Christ, have been given irrespective of sex, and a large portion of her members have been entirely dependent for spiritual instruction upon women ministers.

The object of this paper is to consider the place of women in the Church in its practical issues. This leads us to a general consideration of Divine revelation regarding woman's sphere, its scope and its limitations.

Scripturally this is clearly indicated in various passages where spiritual gifts are enumerated as bestowed with a view to the upbuilding of the Church, and on a clear understanding that those to whom they are granted, hold them as a sacred charge, and which if they fail to use, will cause the whole body to suffer loss. The next step in the argument leads me to consider which of the spiritual gifts have been conspicuously bestowed upon, and which conspicuously denied to women, this constituting a direct test of their vocational contribution to the life of the Church. Where this contribution has failed to be recognized, the Church has in that measure been impoverished, and her development in some measure arrested.

The gifts, as enumerated by St. Paul, are thus expressed in modern English :

- The gift of philosophic reason
- The gift of comprehension of thought
- The gift of healing
- A genius for government
- Eloquence
- Discernment of character
- A genius for languages
- The talent for translating languages

The same spirit energizes all these in individuals, distributing to each person as He considers best.

I proceed to inquire which of these gifts have been denied to woman, as thereby must her limitations be defined. Honestly in no single particular do I find her to be incapacitated, and seeing that God is a God of order and not of confusion, I conclude that only through the exercise of these gifts can she fulfil the Divine intention.

On the mission field we find woman as apostle (missionary), prophet (forthteller), evangelist, pastor (shepherd) and teacher.

Conditions in China are such, that in her relation towards non-Christians, the woman will generally confine herself in her evangelistic effort to those of her own sex.

The gift of evangelism is much more widely bestowed on Chinese women than I think we are in the habit of recognizing. It would be a great gain to such, were their position clearly defined, as is that of the qualified teacher in the educational world. A woman doing such work should receive the recognition and moral support of the Church, and a periodical report of her work should be a matter of interest to Church members. The recognition of bands of trained women preachers, messengers to the village women of this country, on the line of the well known Pilgrim Preachers of the West, opens up an avenue of service which, wisely handled, might lead to great things.

If China is to be evangelized, we all agree that it must finally be through the efforts of her own people, and to this end the time has surely come, for the opening of more institutions where young women can, as in our home lands, receive a special training with a view to fitting them to hold such posts as so far have almost been exclusively held by foreign missionaries.

Woman's capacity as teacher is universally recognized, but more should be done to regard the school as a great training ground for Christian workers. Where this is done and the teacher honored as one who is devoting her life to the service of the Church, educational work assumes its proper position as the expression of one of the main activities of Church organization.

Where a woman has given proof of being endowed with the gift of teaching, the Church will suffer loss if her sphere be limited to the school room. In the circle of the Church

(where the gifts of the spirit are spiritually discerned), a totally different atmosphere to that found in a non-Christian audience, exists, and the woman teacher has her place on the platform of such assemblies.

It was my pleasure recently to attend a large Church conference where a special meeting was held for government school students. The platform was held in succession by a woman and a man teacher, and it was interesting to see how characteristically the two sides of truth were presented, to the great benefit of all present. Chinese women as ordained deaconesses have been an unqualified success. Their presence and advice in Church meetings has been most helpful. In the examination of candidates for baptism the gift of "discernment of character" has strikingly revealed itself. On occasions where the shepherding of the flock or the disciplining of a woman member is required, the pastoral gift is found to have been bestowed. I would here emphasize the value of the public recognition of such gifts by the ordination of such women to the diaconate.

Regarding "business ability," "genius for government" and the "gift of philosophic reason" one can only say that "the wind bloweth where it listeth," and the sound thereof is detected by those whose ears are attuned thereto.

These gifts are bestowed on various individuals as the Spirit will, and according to the need of the hour. Man's prejudice will fail finally to alter the course of the river of God, and it will be to the irreparable loss of any section of the Church if it refuse through lack of pliability to suffer the influence of the movements of that Spirit.

Christianity is not ruled by precedent or by the dead hand of the past. It is a living organism, moving towards full development in the hand of a living God in whom we also live, and move, and have our being.

Finally let me sum up that for which I here specially plead: I cannot attempt to indicate every avenue through which the Spirit of God may manifest Himself by the ministry of women, but from the point of view of the organized churches, it seems to me immensely important that we should remember that if ordination be of man, pre-ordination is of God.

Therefore upon the leaders of the Church in the coming National Conference lies the burden of responsibility to see, recognize and use the spiritual endowments of all its members.



Photo by Robert F. Fitch

GUARDIAN IMAGE, MAOCHOW, SZECHWAN.



Photo by Robert F. Fitch

"MERCURY," MAOCHOW, SZECHWAN.

The Place of Women in the Church Getting Young People into the Church*

JANE SHAW WARD

(Continued from Page 43. January, 1922.)

In such communities as Shanghai there is a rapidly growing number of girls and young women, former students in mission schools. There is also an increasing group of young women, educated in non-mission institutions. How shall we draw into active Christian fellowship and service, in the Church, and in society, a larger number of these former mission school students? How shall we reach for Christian life and service more of the educated non-Christian women of the community?

After a number of conversations with various individuals concerning the women's work, especially the work for young women in their churches, I came almost to be able to foretell their introductory words. Somewhat elaborated it went something like this. "About our work in the Church for young women, I really haven't a great deal to report. Miss Black, when she first came out, hoped to take up that side. But when Miss Lewis went home, Miss Black had to carry her work for a year. Then for a few months she did do follow-up work in the churches connecting especially with the former students in our schools. Some fine plans were being started. Old students were coming regularly and bringing some non-Christian friends with them. But the following year we opened a new department in the school, and we have needed Miss Black's help there ever since. Next year she goes home on furlough. But when she returns we hope she will be able to have some time for regular Church work."

Very few churches are able to report the regular attendance of any large number of young women between the ages of eighteen and thirty, other than those attending or employed in mission institutions. Some few girls, formerly students in the school, who have married or have accepted outside positions, attend regularly, and are standbys for the church life. But the number compared to the total of those living in the city, who have at one time been students in the mission schools, is too small.

* Part II of a talk given by Miss Ward at the Shanghai Missionary Association, January, 1922.

As regards young women who were formerly students of non-mission institutions, now and then, a few are being connected directly with the Church. But the number, as far as I can learn, is not large especially considering how many such young women there are in Shanghai at present.

There are, of course, individuals working on the problem. Several schools have a member of the faculty giving a little time each week to following up students in their homes. As a rule, however, the time is so limited that she can do nothing very constructive in actually connecting those girls with church life and activity—especially when they attend a church other than the one in connection with the school.

The Y. M. C. A. and Y. W. C. A. are putting conscious effort into doing a share at least of this work in the Church. But a very large part of the task remains to be done. Lists of alumnae, letters sent out at intervals, even rare visits to the homes, are not in themselves sufficient. More help is needed than is at present being systematically planned for if we are failing to hold a large number of our former students and are not adding to the life of the Church other young people in any large numbers, there is a serious problem before the Church as it tries to take the place waiting for it in China's future.

May I present a policy, by no means new, by no means original, a policy of which nearly every one I have talked with warmly approved?

The members of this Shanghai Missionary Association are, to a very large extent, engaged in some form of centralized or organizational or administrative work. Only a small proportion are primarily employed in local church, school or hospital work. This might not seem a body upon which to urge the importance of this policy and yet I do so urge it. For unless it is accepted by the administrative and executive officers of the missions, as well as by the local workers, it cannot be put into effect.

May I go back to the hypothetical Miss Black. She came out, trained in work for young women, equipped to help them to plan and carry out a program of service in line with the Christian message and the temper of to-day's youth. She was eager to gather a class of young women, smaller or larger, into a Bible study and discussion group, where they would face honestly their present problems of faith and life, so different from the ones they had met in school. She hoped to help them so to think out their own religious and life difficulties that they

would dare to try and share the reality of their Christian faith with others. For we are realizing that too many of our young people, a year or two after leaving school, grow doubtful and uncertain in their faith and afraid even to try to share it with any one who would ask questions. This is due in part to just this lack in the hard first years, out of school, of some one who could give them understanding, friendship, and spiritual and intellectual help.

The pastor, even when he is equipped to do so, cannot meet in his Sunday sermon the full need of such young Christians, and for many of them, the need of an opportunity for some kind of inspiring useful service, and a little help about how to do it, is more important than help along so-called theological lines.

Of course even an imaginary Miss Black cannot meet all these needs. But suppose after language study she has taught in the school two or more years and is then released (with possibly a day a week of teaching, for the sake of contacts it would give her), to do full time work, in connection with the young and older women of the churches of her denomination (or perhaps of two denominations). Suppose that from the first she has working with her one or more educated Chinese young women. Her years of teaching have given her local acquaintances and China experiences, and yet she is still young enough to bring buoyancy to a girl group, and to have her young co-workers feel that she is one with them. "That sounds very ideal, but where is Miss Black to come from? We are so over-worked now that we can hardly hold out till vacations. Our classes must be taught, other institutional work must go on."

Yes, classes must be taught and work go on, and yet, somehow to make it possible to have a few women freed, not for a few months but for a term of years, from institutional responsibility in order to do the work above sketchily suggested, is perhaps one of those challenges to the impossible that Christianity so often gives us.

Sometimes when a need is brought out into the open again and again and again, is seen and acknowledged, and made a vivid, consciously recognized reality to a large number of people, the plan for meeting it evolves, followed gradually by action which will eventually help to meet the need.

Miss Black was first called out of her chosen work and into an institution on account of a furlough. If Miss Black had

not been there some arrangement probably far less satisfactory to the school, but some arrangement, would have been made. Can we not consider that, as far as school work is concerned, Miss Black just isn't available, any more than the head nurse in the compound hospital?

The second time Miss Black was called in, it was because the school was adding a new department, and the class work could not be completed without her help.

Let us first recognize that Miss Black's work, and the church in which she does it, exist in its present form only because the schools have trained men and women who are able to carry it on. But then let us ask, whether, essential as school development obviously is, it is strategic to add a new department just yet, while we allow so large a number of the former pupils of the old to fail in service and usefulness, after having benefited by years of help and training in some mission school.

To quote the words of one woman, and the sense of a number of others: "In this respect we are putting our work into a basket with holes in it."

The third reason for Miss Black's delay in undertaking the work she planned to do, was that she must go home on furlough. She herself had helped in school during another's furlough. But, for her invisible task, easy apparently to "lay by" for a year, no understudy has been thought necessary. If she has had several uninterrupted years in the work, she has been able to prepare a Chinese young woman to carry on the task. But if this has not been possible, a successor should have been selected and prepared to take over the work, even though her doing so, delays the development of a new department or of larger classes in some already existing institution.

May I say at once, before we are overwhelmed by your remonstrances, that we who have talked this over together have realized that it was not as easy or as simple as I have appeared to suggest. No policy is easy to administer—and it is never possible in a world of live people and recurring emergencies to carry it out all the time. But I cannot forbear at this time from putting into words, before us all, the plea that we have been making to each other for a long time—that we make a renewed effort to follow up the young people, former students of mission schools, to relate them in fellowship and service to the Church, and to prepare and inspire them to serve, faithfully, joyfully and intelligently in their personal, business,

and social relationships, and in the countless places where, in China to-day, their help is so sorely needed.

I have been privileged to meet many of these young people, both in and out of school. I have also talked with many workers, on whom the burden of their loss to a full inspired Christian service weighed very heavily. For that reason I have felt that I could dare to present here, thus strongly, this so vital need.

I do not believe that the suggested solution is the only one. In many situations some entirely different plan will be needed. But I plead for the adoption of some definite program that gives promise of success, and for a loyal determination to carry it on long enough to test its value.

For the future of the churches will soon depend in large measure on these young men and women. In their school days they have been touched with a glow of love and loyalty to God, and of a splendidly sacrificial desire to serve their fellow-men. These fine things are mixed, we all know, with the dross of their own desires, and their environments, low standards and weaknesses. But as we try to think God's thoughts about the years ahead we realize that in them, after all, lies the hope of the future of Christianity in China.

Prayer Meeting Topics For February

Commission III. The Message of the Church.

I. The Revelation of God in Jesus Christ.

Scripture Readings.

Heb. I: 1-3. John I: 1-14, XIV: 9. 2 Cor. IV: 5, 6.

Thanksgiving—For the unspeakable Gift—For the fact that throughout China the name of Christ is known.

Penitence—That the Church does not more fully reveal God in His purity, truth and love.

Prayer—That the message given at the Conference by the Chinese Church may be one which sets forth Christ as the express image of the Father: that throughout China man may see God as they see those who profess and call themselves Christians.

2. The Ministry of Reconciliation.

Scripture Readings.

2 Cor. V: 18, 19. Rom. V: 8-11. Eph. II: 14-19.

Thanksgiving—That God has committed unto us—even us—this ministry.

Penitence—That we are not fully reconciled to one another within the Church, for all personal, doctrinal, sectarian or national differences that mar the harmony that should be a living witness to the Gospel of reconciliation.

Prayer—That we may be united in spirit, in order that the Word may be given clearly: that men may be led into unity with one another through finding unity with the will of God—the ultimate ground of reconciliation. That the word of reconciliation may be sounded forth clearly at the Conference in a way that the simplest can understand.

3. The Power of God unto salvation.

Scripture Readings.

Rom. I: 16. VIII: 1-4, 37. 2 Cor. II: 14. John XVI: 33.

Thanksgiving—For the completeness of salvation in Christ.

Penitence—For our acquiescence in evil, the acceptance of defeat when all power is with our Lord.

Prayer—That the Church may be a victorious Church; that the message may ring with the note of sincerity and of triumph, bringing comfort and hope to many and the promise of new life. That the Commission may have wisdom so that this message may be expressed in fresh and convincing language.

4. In Christ there is a new creation.

2 Cor. IV: 17 (R. v. margin). Rev. XXI: 1-5. Act XVII: 6.
Mark I: 14, 15.

Thanksgiving—That the Kingdom of God is at hand.

Penitence—For a disbelief in God's power to transform the world until war shall be no more "and the kingdoms of this world shall become the Kingdom of our Lord."

Prayer—That the Church may embody in her own life the principles of the Kingdom, that she may be an attractive power through her love and purity—that the message given may be a clear testimony to the power and wisdom of Christ to meet all the problems of our common life.

Our Book Table

PEKING: A SOCIAL SURVEY. By SIDNEY D. GAMBLE, assisted by JOHN STEWART BURGESS. George H. Doran Co., New York.

This will prove fascinating and extremely profitable reading to any missionary who is willing to make the outlay in money and time. It describes the first social survey ever made of any Oriental city. This was conducted by the authors under the auspices of Princeton University Centre in China and the Peking Y. M. C. A. A foreword by Sherwood Eddy, and another by the well-known social worker Robert Woods, tersely and forcefully point out its significance. The main portion of the book consists of about 400 pages and the appendices occupy over 100 more, while numerous illustrations from photographs taken by the authors really illustrate while adding to the attractiveness. The value of the book is far greater than any local interest in Peking, though even so the capital of China has a unique attraction for all who live in the country. In this respect, this book is worth while and complete as a few chapter headings will reveal: *History, Government, Health, Education, My Nearest Neighbors, Religious Survey*. These and the others are all written with a literary quality that would lead one to forget it is a "survey" were it not for the illuminating facts which appear so frequently. We who have lived longest in China occasionally realize vaguely how little we know of the life around us, how superficial and delimited is our interest. The intimate acquaintance with economic conditions, customs, etc., which this book brings will be informing to every one. To the reviewer the chapter on *Commercial Life* unexpectedly proved among the most absorbing; those on *The Social Evil, Poverty and Philanthropy* and *Prisons* brought sobering reflections upon the range and baffling difficulties of the task awaiting the Christian Movement in China and upon how little these and other phases are as yet being dealt with. But the supreme interest attaches to the description of a *Church Survey* in one district and the suggestions this has for every Christian worker in China no matter where he lives or what his type of work. The concluding chapter relates the first practical result of the survey in the establishment of the *Peking Community Service Group*. These two chapters brought out—among other arresting facts—how little there is planned for the average church member to do for his community, and how readily non-Christian neighbors will work with us in community welfare activities. The whole book is in effect an appeal to all of us to learn more of, and do more for, the social conditions amid which we are living. While much of the material is necessarily local yet it is also a cross-section of Chinese life. Especially can unified agencies in big centres gain information as to the technique of conducting such surveys, and new missionaries eagerly asking what are the best books on China can have this recommended. Sidney Gamble has made a wise investment of youthful enthusiasm, trained abilities and private means from which many others can greatly benefit.

J. L. S.

"TRAVELS OF A CONSULAR OFFICER IN NORTH-WEST CHINA." By ERIC TEICHMAN, C.I.E., B.A. *Cambridge University Press (England)*. Pp. 215; 6¾"X9¾"; 25 shillings; illustrated with 58 photographic plates and 4 maps: Index.

This beautiful volume is a credit to the publishers. Everything that good type, fine paper and excellent reproduction of photographs can do, has been done to enhance the record of a British traveller's impressions. The journeys, long and arduous, covered 4,000 miles by road in Shensi, Kansu and Szechwan, occupying ten months. They were "undertaken in connection with the Anglo-Chinese Opium Treaty and other matters requiring investigation on the spot" with Chinese officials. The book was written in 1917 and published last year. Of the fifteen chapters, thirteen are taken up with a continuous narrative of the journeys from stage to stage, interspersed with illuminating digressions on Chinese history and customs, and with observations on birds, animals and men, lit by an occasional touch of humour. The remaining two chapters are concerned with Foreign Missions and Railway Projects.

Though the style does not aim at ornament or effect, the writer claims attention by his sincerity and sympathy. He has a high opinion of the Chinese.

In regard to Missions, the author is "a profound admirer of the good work done by the Protestant missionaries in educating and healing the Chinese, and generally in leavening and improving things in China." One society in particular has a warm place in this traveller's heart. "No missionaries of any persuasion have done more good for the Chinese people than some of the veterans of the China Inland Mission, who have passed the best part of their lives in isolated stations in Shensi and Kansu." "The China Inland Mission leads the way in unity as in so many other respects, in that it includes followers of most denominations."

What Mr. Teichman calls his "random observations" on Catholics and Protestants are of real interest and value. "There is," he says, "urgent need for reform in the type of Christianity which is being nowadays propagated amongst the Chinese. It seems unnecessary and unfair that they should continue to be taught all the old literal beliefs and narrow bigoted doctrines now for the most part discarded in Europe." "The success of the Catholics is certainly due in part to the manner in which they enter into the lives of the Chinese people and preach their doctrines unobtrusively from amongst them." "The missionaries might well surrender, in practice, some of the ex-territorial privileges . . . ; the result would probably be fewer converts, but more genuine ones."

Throughout the book, wherever the subject appears, the author pleads for an indigenous Church. "If Christianity is ever to take root in China as a native Church, it must be divested of all its European trappings."

With its wealth of pictures and its careful maps, this plain traveller's tale has something of the glamour of a far-away, almost hidden, corner of the earth.

F. W. S. O'N.

THE CRESCENT IN NORTH-WEST CHINA. By G. FINDLAY ANDREW. *The China Inland Mission.* 3/6 net.

This is a most interesting book. It gives a clear account of the Moslem people in Kansu. An historical outline is given of their first entrance into the province. Thus we learn of the difference between the Mongol, the Arab and the Salar sects. They have had frequent wars with the Chinese and amongst themselves. Their internecine conflicts have been frequent and bloody. They would have been much stronger to-day but for these. One noted struggle arose on the question of whether a beard should be worn or not. They have suffered much and caused much suffering.

Missionary work amongst them is difficult. The problem is clearly stated. There are some beautiful photographs. We heartily commend it.

M.

DO WE WANT WAR IN THE FAR EAST? ARE CHRISTIAN MISSIONS IN THE FAR EAST WORTH WHILE? DOES OUR WESTERN CHRISTIANITY NEED REFORMATION?

These are sermons preached in his own church on three successive Sundays by Dr. Harry Emerson Fosdick after his trip to China and Japan last summer. During that visit we studied him, some of us quite critically. We formed opinions about him, the radiant charm of his personality, the brilliance and vigorous sanity of his thinking, the richness and reality of his religious experience. In these sermons he has in his turn been studying us, and gives his results. The first gives largely the international implications of our task with the Washington Conference on the horizon; the second deals with social and spiritual aspects of mission work and is a splendid vindication of the missionary enterprise; the third is concerned with the kind of Christianity we are attempting to introduce and is frankly critical. This is the one of practical interest for us, because in it he evaluates our presentation of the Gospel, and reveals his own conception of what it ought to be. Perhaps the simplest summary of all three and the finest tribute is that they sound like Dr. Fosdick.

J. L. S.

THE PILGRIM. By T. R. GLOVER. *Published by The Student Movement, 32 Russell Square, London.* 270 pages. Price, six shillings.

This newest book by Dr. Glover who is so well known to us through "The Jesus of History" and "Jesus in the Experience of Men," is a collection of essays on religion as interpreted in the Bible, in art and in every-day life, grouped around the theme of the eternal pilgrimage of mankind to a Celestial City, "that Kingdom of Heaven which has cost the world so many good lives, the way to which is marked by a cross for every milestone, and which mankind will not have at any price, and yet knows in its heart it must have."

THE CROSS AND THE RECONSTRUCTION OF THE WORLD. *Mankind's one Hope of Conquest.* By J. R. SAUNDERS. *Missionary in Canton.* Fleming H. Revell Company, New York & Chicago, 1920. Pp. 241, Price G. \$1.50.

I selected this book for my Christmas reading, and I do not regret it. It is a book that strengthens the faith of the missionary in the message he has come to give. New books on missions are as a rule books on all kinds of "Problems": Evangelistic, Educational, Social, Political, etc. It is true, these problems are all there. But sometimes one can not avoid feeling that there is a tendency to make things more complicated than necessary, while the real solution is in simplifying matters. It is, therefore, a relief to read a book like this. The Editor is fully aware of all the varied problems of missionary work, but he has only one simple advice to give to the struggling missionary: Keep to the Message of the Cross. This Message, if firmly believed in and fully applied to the needs of the world is the only hope of uplift for humanity.

The book consists of three parts: the first dealing with the practical meaning of the Cross, the second discussing the importance of the Cross in relation to the Home Base and the Missionary, and the third setting forth the testimony of history showing that it is only a clear message of the Cross that has been able to secure lasting results for the Kingdom of God.

We heartily recommend this book to the Readers of the RECORDER.

O. D.

WHAT IS THE CHRISTIAN VIEW OF WORK AND WEALTH? *By a committee representing The Commission on the Church and Social Service of the Federal Council of Churches; The World Brotherhood Federation; The International Committee Y. M. C. A. and The National Board Y. W. C. A. Published by Association Press, New York City. Price 85 cents gold. 100 pages.*

This book was issued in October, 1920, as the first of a series called *Social Problem Studies*. While distinctly American in its sources of material and in its approach to the industrial problem, it is of interest to us in China partly because of the rather unique form of arrangement. Each chapter consists of a series of very provocative questions suitable for discussion followed by statements lifted from current periodicals and other literature presenting various points of view on the chapter themes, which range from "Who should be excused from work" to "What changes are demanded by a Christian view of work and wealth."

The book does not attempt to give answers to the problems of modern industry so much as to stir up thinking, and for the foreigner in China who finds it hard to keep up with current Western opinion, it is very revealing, even though much water has flowed under the bridges since October, 1920.

MODERN SOCIAL MOVEMENTS. By SAVEL ZIMAND. *A Member of the Bureau of Industrial Research, New York City. 260 pages. Published by the H. W. Wilson Company, New York City.*

This is a small book with chapters on such subjects as Trade Unionism, the Co-operative Movement, Proposed Experiments in

Industrial Democracy, the Single Tax, Socialism, Synodicalism, Anarchism, etc. In each case there is a short sketch dealing with the situation of that particular social movement in the several countries of Europe and America. This is followed by a very exhaustive bibliography on that particular subject.

The book should form a very valuable point of departure for any one who wishes to study extensively any one of these subjects which are bound to arrest the attention and the thought of our Western civilization during these coming years.

ARK.

MODERN INDUSTRIAL MOVEMENTS. By DANIEL BLOOMFIELD. Published by the H. W. Wilson Company, New York. 377 pages. Price \$2.40 Gold.

This book is a collection of articles on modern industrial movements. These articles are gathered from periodicals and reports and other important sources not easily accessible. The subjects upon which information is given are Workers' Co-operative Movements, Synodicalism, Industrial Unionism, the I. W. W., Scientific Management, Guild Socialism, Management Sharing, Bolshevism, Labor Parties, and Industrial Reconstruction Programs. The handbook is prepared for high school and college students who wish to get in a brief compass the salient features of these several types of present-day industrial movements. It will serve a like purpose for any one on the mission field who is far away from these great problems which are to-day confronting the civilization of the West, and who feels that he ought to acquaint himself with them.

ARK.

"HOW TO TRACH THE LIFE OF CHRIST." One volume in the "Standard Course in Teacher Training." Issued under direction of The Department of Religious Education of the Protestant Episcopal Church. Morehouse Publishing Co., Milwaukee, 1920. G. \$0.70. 117 pages.

In the author's own words the book is composed "with the idea that the class under instruction consists of young men or women of about twenty years of age, high school graduates at least, and with instincts, intelligence, and capacity suited to the task of teaching, but not yet in charge of Church School classes."

The aim is to instruct teachers of Church schools in various methods of presenting the study of the Life of Christ to pupils varying in age from tiny tots of four to those of college grade. The mechanics of teaching, the study of the pupil as well as of the lesson, these are fully and skillfully dealt with, but the wonder working power of the Teacher of teachers, the Spirit of Truth, who has come from the Father to lead us into all Truth, and to work "signs and wonders" by revealing Christ through His church is alluded to only once in a most casual way.

"Who with ME works shall quicken death itself."

"Without ME DUST IS DUST."

Is it wise in training the future teachers of our schools to take for granted a thing of such vital importance as this? The book

will find its place in Episcopal rather than in Free Church schools and will be more acceptable on the whole to the liberal rather than to the conservative wing of the Church.

S. J. G.

REUNION, A VOICE FROM SCOTLAND. By JAMES COOPER, D.D., LL.D., Litt. D., *Ex-Moderator of the General Assembly of the Church of Scotland.* 3/- net. Robert Scott, Paternoster Row, London.

Dr. Cooper believes that it would be possible for the Presbyterian and Anglican Churches in Scotland to achieve organic union, on the basis that the Presbyterian courts should be retained or adopted, and that the moderator of each synod should be consecrated a bishop. He gives interesting information as to the General Assembly held at Glasgow in 1610 at which such a constitution was actually adopted, largely under the influence of King James I, three of the moderators being invited to London where James had arranged for their consecration at the hands of the Bishops of London, Ely and Bath. The Moderator-Bishops were subject to the General Assembly, and might be deposed, due cause being reported to the king. Dr. Cooper is satisfied that the system worked well, although history relates that one sturdy Presbyterian had to be "Warded in the Castle of Inverness" for preaching against bishops. In 1638 under the influence of Charles I another General Assembly was called which annulled the acts of the Assembly of 1610.

C. G. S.

INTERNATIONAL CO-OPERATION IN FAMILY RELIEF—1920-1921. *Report of the Personnel Committee of the Peking United International Famine Relief Committee, September 1, 1921.*

As indicated by the title, this report deals not with the money spent in relief work, but the personnel of those engaged in the work of relief, totalling 583 people from 60 different organizations and twelve different nationalities, not including the Chinese helpers. Aside from actual relief to the famine stricken, this has brought about amongst the Chinese a remarkable breakdown of former prejudices and the crumbling of anti-foreign feeling, and a new interest in Christianity, as well as a spirit of international fellowship. We note that of the personnel engaged in this work Americans were very largely in the majority.

HOW I KNOW GOD ANSWERS PRAYER. *The Personal Testimony of One Life Time.* By ROSALIND GOFORTH (Mrs. JONATHAN GOFORTH). 7½ inches by 5¼ inches; 142 pages. Published by The Sunday School Times, Philadelphia, Pa.

This is a book of personal testimonies to answered prayer selected from a singularly rich experience of God's goodness and providential care through the varying vicissitudes of a long life. Writing under a deep sense of divine compulsion, Mrs. Goforth, who is a widely-known and beloved fellow-missionary, having labored in China since 1888, discloses to us a series of personal and sacred

incidents in her life which show that there is nothing too great for God's power, nor is there anything too small for His love. The unique value of the message of the book lies in its cumulative effect upon the reader because of its being the combined testimony of a single life. Read in the right spirit, this interesting narrative is sure to be a stimulus to prayer and faith. It will help us to be anxious in nothing; but in everything by prayer and supplication with thanksgiving to let our requests be made known unto God. All the proceeds of the book are to be used for the furthering of the Gospel among the non-Christians.

F. C. H. D.

ANTI-CHRISTIAN CULTS: *An attempt to show that Spiritualism, Theosophy, and Christian Science are devoid of Supernatural Powers and are contrary to the Christian Religion.* By A. H. BARRINGTON, A.B., B.D. 7½ inches by 5¼ inches; 170 pages; published by The Young Churchman Co., Milwaukee, Wis.; Sampson Low, Marston & Co., London.

This book is a sane and scriptural treatment of the errors of spiritualism, Theosophy and Christian Science. Its aim is to fortify Christians, and enlighten others who are being led astray by these anti-Christian cults. "‘Cults’ these are well called," says the Bishop of Milwaukee in his introduction, "makeshifts, patent medicine processes; and all thoroughly ‘anti-Christian cults’ most veritably and far too effectually, they always prove to be." "Light and all life are found only in the service of Almighty God. To deny Him or to assume to worship Him, while rejecting the light that He has given us, is to plunge into darkness and to invite disaster. Therefore, we plead earnestly, lovingly, and in all sincerity, with those who have willingly listened to these false and deceptive ways, to turn from these vanities to serve the living God," p. 13.

F. C. H. D.

PLAIN COMMENTARIES. *Four volumes.* By Rev. G. M. MACDERMOTT, M.A. 6¾ inches by 4¾ inches; Matthew, 160 pages; Mark, 114 pages; Luke 141 pages; John, 113 pages. Published by Wells Gardner, Darton, & Co., Ltd., 3 and 4 Paternoster Buildings, E. C., London, and The Young Churchman Co., Milwaukee, Wis.

These commentaries have been written to meet the need of ordinary readers and are therefore low in price, simple and popular in language, and explanatory rather than devotional. Since in some of the comments an indirect reference has been made to the principles of Biblical criticism the author, with commendable frankness, expounds his views on that subject in the Preface. His position may be described as that of a moderate liberal. The vast majority of his comments will, however, be unhesitatingly accepted by so-called "conservatives." He seems quite clear about the Deity, the virgin birth, the vicarious death, and the bodily resurrection of our Lord, but many will dissent from his Restoration views.

F. C. H. D.

SPIRITISM AND THE FALLEN ANGELS. By JAMES M. GRAY, D.D. *Dean of the Moody Bible Institute of Chicago. Published by Fleming A. Revell Co., New York. Price \$1.25.*

The book is written with a view to meet the new attack of Spiritism and is divided into 12 short chapters. Chap. II contains an interesting account of "The Modern History of Spiritism."

Chap. VI deals with the difficult question of who the "Sons of God," who married the "daughters of men" were.

The book contains much interesting matter on a live subject. Much useful data is brought together in Chaps. X, XI and XII under the heads of "Teaching of the Apostolic Epistles," "Teaching of General Epistles" and "Teaching of the Apocalypse." The writer claims that this is the only work dealing with the subject from the standpoint of the Bible.

J. V.

THE UNTRIED DOOR. By RICHARD ROBERTS. *Published by The Woman's Press, New York.*

According to the author's own statement: "This book is meant to be of the nature of a challenge. An endeavour has been made to discover the mind of Jesus and see how far it shows us the way out of the intolerable confusion into which life has fallen." "No attempt has been made to cover all the ground except in broad outline; least of all does it pretend to be a theological interpretation of Jesus and his work in the world. It does try, however, to ask what Jesus actually thought and whether his thought has real applicability to the life of to-day."

There are only six chapters:

- "The World as Jesus saw it."
- "The Roots of the new life."
- "Life and Things."
- "Right and Wrong."
- "Yesterday and To-morrow."
- "The Son of Man."

The social side takes a big place in this little book and big subjects such as war, etc., are faced and discussed. Though we may not agree within all the conclusions, yet we may find many useful thoughts from the careful study of this book which is a courageous attempt to deal with difficult problems.

J. V.

"RELIGION AND LIFE IN THE COLLEGES." *The report of the General Committee of the Student Christian Movement of Great Britain and Ireland for the college year 1920-1921. Published by the Student Christian Movement, 32 Russell Square, London, W. C. Price, six pence. 79 pages.*

"The Student Christian Movement of Great Britain and Ireland is a fellowship of students who desire to understand the Christian faith and live the Christian life. . . . It challenges the students to recognize the urgent need of the whole world for Christ, without limit of race or nation, and to respond by dedicating their lives to His service as He may guide them."

The membership of the Movement numbers 9,635, an increase of 500 over last year, which in turn was an increase of 3,000 over the year before. This increase of membership while the student population has remained about 60,000 is a real cause for rejoicing.

There seems to be a deep longing for reality throughout the British student bodies. The chief difficulty in accepting the Christian Faith lies in the feeling that somehow it does not work, that it has no clear message for the modern world.

As a concise statement of modern Christian objectives, and a summary of British student thought as well as methods in student work, this report will be very valuable to all those whose work is in any way related to the students of China.

E. M. H.

BOOKS RECEIVED.

THE MORE IMPORTANT OF THESE WILL BE REVIEWED LATER

- The Week-Day Church-School.—Henry Frederick Cope, M.A., D.D. George H. Doran Co., New York. G. \$1.50 net
- The New World of Islam.—Lothrop Stoddard, Charles Scribner's Sons, 597 Fifth Ave., New York. G. \$3.00
- The Direction of Human Evolution.—Edwin Grant Conklin, Charles Scribner's Sons, 597 Fifth Ave., New York. G. \$2.50
- Stories for Worship and How to Follow Them Up.—Hugh Hartshorne, Charles Scribner's Sons, 597 Fifth Ave., New York. G. \$1.50
- These stories while based on Western ideas will show how to use the story in children's services
- Annual Report of the Smithsonian Institution.—1919, Washington: Government Printing Office
- Modernism in China.—W. H. Griffith Thomas, Reprinted from the Princeton Theological Review, Vol. XIX, No. 4, October 1921
- Psychology and Mystical Experience.—John Howley, Kegan Paul, Trench, Trubner & Co., London, E.C.4. A Study of Religious Psychology from Roman Catholic Viewpoint
- The Community.—Edward C. Lindeman, Association Press. G. \$1.75.
- A Study of how to approach Community needs and develop Community organization to meet them
- Heralds of a Passion.—Charles L. Goodell, George H. Doran Co. G. \$1.50
- Our Little Chinese Cousin.—Isaac Taylor Headland, Page Company, Boston. G. \$1.00
- The Heavenly Flower (Smallpox).—W. W. Peter, Joint Council on Health Education, 5 Quinsan Gardens, Shanghai
- The Fourth Annual Report of the Yangtzepoo Social Center, Shanghai, China.—D. H. Kulp II, James B. Webster, H. W. Decker. Shanghai College. M. \$0.40
- An Introduction to Mahayana Buddhism.—W. M. McGovern, Kegan Paul, Broadway House, 68-74, Carter Lane, London, E.C.4. 7/6 net
- Christ and International Life.—Edith Picton-Turbervill, Morgan & Scott, Ltd., 12 Paternoster Buildings, London, E.C.4. 3/6 net
- Calendrier-Annuaire, 1922. Imprimerie de la Mission Catholique. M. \$2.00
- Archives D'Etudes Orientales.—J. A. Lundell. Leipzig: Otto Harrassowitz, Querstrasse 14. Paris: Ernest Leroux, 28 Rue Bonaparte
- Archive D'Etudes Orientales.—J. A. Lundell.—Vol. 15: 1; 15: 2, Leipzig: Otto Harrassowitz, Querstrasse 14. Paris: Ernest Leroux, 28 Rue Bonaparte

Correspondence

AN OPPORTUNITY FOR HELP.

*To the Editor of
The Chinese Recorder.*

DEAR SIR :—The Hwaiianfu and Baoyin districts in Kiangsu are largely under water. Crops have been largely destroyed and the country people are living in straw and mat houses. As cold weather comes on there will be much suffering as it will be months before the water resides.

Heretofore this section has not had either floods or bandits. It is very rich and idolatrous and rather hard to make rapid progress in Christian work. The present distress of the people offers the Church an unparalleled opportunity to impress hundreds of thousands who before were self-satisfied.

JAMES M. MONTGOMERY.
Hwaiianfu, Ku.

CORRESPONDENCE COURSE.

*To the Editor of
The Chinese Recorder.*

DEAR SIR :—I wish to call your attention to an error in your printing of my notice with reference to the Correspondence Course. In the notice it is stated that the tuition fee per period is \$5.00. Please in your next issue put in a correction changing \$5.00 to \$3.00. When I wrote the notice I was not aware that the seminary board had fixed the price at \$3.00.

Thanking you for printing this correction,

Yours sincerely,

A. SYDENSTRICKER.
Chinking, Jan., 13/22.

MODERN SADDUCEE-ISMS.

*To the Editor of
The Chinese Recorder.*

DEAR SIR : One is a Sadducee—if he prefers interpretations that make Bible statements contradictory or incredible, rather than equally feasible interpretations that make them true.

One is a Sadducee—if he needlessly prefers interpretations that bring the statements of the Bible into conflict with facts known by means of evidence from other sources.

One is a Sadducee—if, finding an apparent discrepancy between a Biblical statement and evidence taken from some other source, he takes it for granted that the other source is to be preferred to the Bible.

One is a Sadducee—if he prefers mere guesses, or suggested inferences from theories, to the testimony found in the Scriptures.

One is a Sadducee—if he rejects the testimony of the Scriptures concerning the date and authorship of the various parts of the Scriptures, particularly in the cases where this testimony is abundant and clear. Of some importance in themselves are such questions as whether Moses is in some feasible sense the author of the Pentateuch, or whether David is prominent as an author of the Psalms; though if this were all, differences of opinion on these questions might not be utterly vital. But there is another question connected with these which is absolutely vital. Are we to regard as false the congruous testimony concerning Moses and David which extends, in hundreds of passages,

throughout the Old and New Testaments? We could get along with the mere fact that some one says that he does not know who wrote the Pentateuch and the Psalms, provided that fact terminated in itself; but if his saying so implies that the prophets and apostles and evangelists and Jesus were in the habit of making assertions which they did not know to be true, that is another matter.

One is a Sadducee—if he rejects in its general outline and main sweep the history of the religion of Jehovah as it is given in the Old and New Testaments. These teach that Abraham was a monotheist; that he became possessed with the idea that he and his descendants were to be Jehovah's own people, chosen that all mankind might be blessed in them; that Moses gave form to the institutions of the Abrahamic people, including civil laws and the ten commandments and an elaborate ritual; that God trained them afterward for centuries, giving them a succession of prophets to interpret

to them his dealings; that as a part of their training he scattered them among the nations; that the great movement culminated and took a new departure in the Lord Jesus Christ.

One who substitutes for this an outline which is inconsistent with it at every point should be honest enough not to claim that he accepts the Scriptures as truthful.

They are Sadducees—who apprehend one of our archæological witnesses, the Scriptures, thrust it into the prisoner's box, deny it the inalienable right of a prisoner before conviction to be heard in his own defense without undue prejudice, summon all the others as witnesses against it, in an attempt to convict it of untrustworthiness, and, if any inscription of a boastful old heathen king can be found to say a word against the statements of the Bible, loudly proclaim that Scripture has been discredited.

(Adapted from Beecher's "Reasonable Biblical Criticism," p. 33, and Kyle's "Moses and the Monuments," p. 116.)

News for the Missionary

PERSECUTION IN FUKIEN.

"Hinghwa," a leaflet published by the Hinghwa Mission of the Methodist Church, has an article in the October, 1921, issue dealing with the seizure, by the commander of the Northern troops, of Rev. Si I-Seng, the District Superintendent of the Yung Chun district. The Rev. Si was invited to the Yamen for consultation, but on arriving there he was thrown into prison and tied so that he could not lie

down, afterwards charges of conspiracy with Southern forces were brought against him. These charges having been proved false the commander said that Rev. Si's freedom involved a money consideration. Execution was threatened unless eight thousand dollars were paid for this service. This \$8,000 was finally paid rather than run any risk of losing a valuable worker. The Yamen officials extorted a further five hundred dollars from the Rev. Si's family. After

more than a month's effort no satisfaction has yet been secured from the governor of the province, even although the Legation at Peking has requested the governor to adjust the matter. There is reason to think that the Northern troops are carrying on a deliberately planned persecution of the Church. Recently they completely looted the chapel and parsonage of the Tehwa district. They stole \$250 of the chapel building fund and destroyed a lot of building material. Furthermore, the pastor and day school teacher were cruelly beaten after, at the point of the bayonet, they had been compelled to carry a field gun until their strength failed. The Church in this section has never faced a more threatening situation.

SHANTUNG CHRISTIAN UNIVERSITY.

Dr. Harold Balme, President of the Shantung Christian University, who has just returned from furlough, was accompanied by two members of the staff of the School of Medicine. Dr. H. W. S. Wright, M.S. (Lond.), F.R.C.S. (Eng.), who held a captain's rank in the late war and has filled a number of very important surgical and urological posts in London, had been appointed a member of the surgical staff, with special charge of the Urological Department. Mrs. Henry Wright, M.B., B.S. (London), who is to be the head of the Department of Gynecology and Obstetrics, has also had a somewhat unique post-graduate record, including resident and clinical appointments at Westminster Hospital, the Great Ormond Street Children's Hospital,

Hampstead Hospital, etc., and in Maternity and Infant Welfare Centres. Mrs. Wright had the distinction of being the only women surgeon on the staff of the Bethnal Green Military Hospital during the war, and is the first woman doctor to be appointed to the staff of the Tsinan Medical School. In addition to the above, a third new appointment has just been announced in London, Dr. Titterton Maitland, B. Sc., M.B., B.S. (London), D.P.H., who recently secured the Gold Medal at the London School of Tropical Medicine, having been elected to the charge of the Department of Preventive Medicine. Dr. Maitland is doing some special work with Professor Leiper at the present time, but hopes to reach China in the autumn.

SCHOLARSHIPS FOR CHINA STUDENTS.

A communication has come to the editorial board of the RECORDER from Mr. Kenneth Saunders who passed through China last year *en route* from his work as literature secretary for the Young Men's Christian Association in India and is at present on the faculty of the Pacific School of Religion in Berkeley, California, to the effect that there are certain scholarships available in the latter institution which might be of special inducement to students from the Orient. Mr. Saunders writes as follows: "If you discover Chinese men or women of talent and think they would profit by a year or more of quiet study in a place like this and could produce a book as a result, please let us know. Our scholarships are sufficient to take care of such folk for about eight

months in the year, and during the remaining four there are opportunities of earning money. The kind of people to be aimed at are those who have made good in their work and would desire some special courses either in religious education or Bible study to help them produce a book on the subject they have been working on, and graduates are admitted to courses in the University of California here in the same town without the heavy fee exacted from undergraduates."

The Pacific School of Religion, originally Congregationalist, is now an undenominational institution for the training of Christian leaders. Its proximity to, and cordial relations with, the University of California which is so great a center for Oriental interests in the United States, should add to the attractiveness of this proposal. It is suggested that anyone wishing to secure further information on the matter communicate directly with Mr. Kenneth Saunders, Pacific School of Religion, 2223 Atherton Street, Berkeley, California.

SCATTERED SIGNS OF CHRISTIAN PROGRESS.

In the Kaomi and Wang Tai Fields, Sung, there have been 176 baptisms during the year.

At Hwai Jen Hsien, Shansi, an Evangelistic movement has been started by the Chinese, which is to send out Evangelistic workers and undertake their support. One Evangelist is already in the field.

At Payen Jung Ko, Kansu, a leading Thibetan living Buddha asked that a mission station be opened where he resides. At this station the first three to be baptized were baptized this year.

It is reported that 11½% of the baptisms in the China Inland Mission for 1920 were from the tribes people in Kapin, Yunnan. Most of those baptized were from the Miao tribe and the young people of the second generation.

At Pai Chia Chwang, Honan, during the famine, so many families removed their idols that there are not sufficient idol worshippers left in the village to provide an audience for the customary theatrical displays.

At Chefoo two Christian leaders were chosen by the community to take \$10,000 to the Western part of Shantung to distribute to flood refugees. The reason given was that the Christians were to be trusted.

At the Theological Seminary, Shekow, Hupeli, there is a noticeable improvement in the quality of the students entering the institution year by year. The last contingent was at least 50% better than the first which came in eight years ago.

At the monthly conference of the workers of the Northern and Southern Presbyterian Churches held in Soochow one of the pastors suggested that they should pledge one-tenth of their income in the support of Christian work. This, all in attendance on the conference decided to do.

Three years ago it was impossible to make extensive trips into Thibet, but one of the results of the Mohammedan-Thibetan trouble of three years ago has been the opening up of North-East Thibet to travel with a reasonable degree of safety. The C. & M. A. have recently opened up a big monastery centre as an out-station.

In Liuyanghsien, Hunan, the W. M. S. finds that the early years of antagonism have passed away, and that the age of mere

toleration and indifference is coming to an end. There is increasing understanding and appreciation of what Christianity *is* and *does*, and mere toleration is now gradually developing into trust and co-operation. For example:—

1. *Educational.* The Educationalists of this town and county, unable to provide any education higher than Upper Primary, are looking to the Mission to supply their lack of service, and are offering to send us their students for Higher Education.

2. *Medical.* The local Red Cross members have agreed to join funds and forces with the W. M. S. to establish a Hospital at once under Mission guidance and control.

3. *Military.* The local Military Commander, himself an earnest Christian, has opened a Soldiers' Institute, at his own expense, and has asked us to provide a Secretary, and to run a Soldiers' 'Y' with Bible classes and other Christian services.

THE STEWARDSHIP MOVEMENT

The Christian Life is like a tree with one trunk and many branches. Being one, it expresses itself in many ways and we must never risk this unity in the diversity of our Christian activities. Primarily, it is a relationship of the believer to God in Christ and through Christ, but this involves a relationship to our fellow men, and this in turn involves a relationship with our fellow men in the control of things.

It would be interesting to sketch the whole history of Christianity under these three categories; for there was a period when attention was focused upon the relationship to God; then there

was a period when attention was focused upon the relationship between man and man. We are just now entering upon the period in which the relationship between man and man in the control of things is coming into the focus of attention. It is possible to suggest reasons for this order in the development of Christian experience but that would take us somewhat aside from the line of this article. Suffice it to say, that it is strange that this third relationship should have been so long overlooked, especially in view of the two beginnings recorded in Genesis II and III and in the Acts II and IV. In Genesis man is put in charge of a garden to tend it for God and this afforded the field for communion with God. One remembers here Dr. Brownson's definition of property, "Property is communion with God through the material world."

In the Acts, chapter 2, the Pentecostal experience took form immediately in the field of property. Most interpretations of the Baptism of the Spirit stop at Acts 11:42, but the very next paragraph shows that the property sense was dominated by the sense of the needs of others. Men who had property ceased to cling to it and turned it into a common fund in order that the needs of all might be supplied. That is to say, in the first enthusiasm property was swept into the current of the new life. Later, interpretation of their experiences took the first place and absorbed attention for a thousand years—interpretation of experiences rather than sharing them. The result was that the subject of property, that is, of the relation of man to man in the control of things, was in very large part neglected; so that it turns out

that now in the twentieth century we Christians are "Perfectly orthodox pagans on the subject of property" (See Gore: Property, its Rights and Duties). It is not strange, therefore, that as late as 1918 Protestant Christianity in the United States was contributing for all Christian purposes, including current support and Missions to the ends of the earth 2.7 cents per day per member. One of the most intelligent and best organized groups of churches in Massachusetts contributed in 1919 eight cents per day per member to current support and two cents per day per member for world-wide benevolences. This is unspeakable paltriness and yet we did these things without shame, with no trace of the feeling that our investments in the Kingdom of God were an insult to God and a compromise of our Christianity. Of course the non-Christian world is unreached and of course the whole world, committed as it is to the love of money, is bewildered, "lost,"—the only people in whom the money sense by the terms of their religion is crucified, being themselves caught in the same tangle.

Make a cross section of the life of the first Christians and examine it under a microscope, and no matter at what year of the apostolic age the cross section is made you will come upon this fact—the love of money was dead in these Christians. Matthew had been a tax collector and had undoubtedly accumulated money for he gave a great reception to Jesus, but this same tax collector will live to write "Lay not up for yourselves treasures upon earth" (Matt. 6:19). In Hebrews 13:3, there is a phrase composed of three Greek words. It is not possible

to translate it in three English words. What it means is that freedom from the love of money was a universal characteristic among Christians, or as the writer puts it, it was the fashion among them. Freedom from the love of money was the mode. The only people in the New Testament record of a contrary spirit are Judas Iscariot, Ananias and Sapphira, and Demas who left the apostle because he loved this present world.

Ours is an industrial and commercial age and people are now making money beyond the dreams of avarice; and Christians along with people generally have fallen under the lure of wealth. Before Christians got rich and constant labor yielded only a living, the simple life with simple service was possible. The fuller life which comes with more wealth should have led to fuller service and in multitudes of cases it has done so, but in more cases we have to confess that the temptation to luxury won. Until now it is all but impossible for Christian people to understand an incident like this in the life of Francis of Assisi. When he had renounced his wealth and taken the vow of poverty and organized his preaching friars and become popular, a mayor of a city offered to endow the order. Francis declined the offer and gave this statement of his reasons: "If we took this money we should have to keep it; that is, we should have to defend it; that is, we should have to arm ourselves; that is, we should have to go to war." Perhaps there is a suggestion here for the Washington Conference.

In such an age and in such a situation, Christianity will forfeit its leadership of the world, if it cannot dispel the illusion of

wealth as the way of happiness. Listen to good Oliver Goldsmith :

" Ill fares the land, to hastening
ills a prey,
Where wealth accumulates and
men decay."

It was thoughts like these seething in the minds of many Christians which after the war led to the organization of the stewardship movement. The great returns secured by the intensive campaigns for funds, by the widespread organization of forces in the conduct of these campaigns, lead Christian bodies generally to feel the paltriness of our previous investments in Christian propagandism and to feel that by a wise education in the principles of stewardship the reproach of our previous low scale in investments in this enterprise might be removed. A fact like this was widely quoted in the United States in the year 1919-1920: " If Protestant Christians earned \$1.37 per day on the average and had done as well as the Seventh Day Adventists, who are tithers, they would have met the total budget of 1918 and had \$811,000,000 for advance work. If they had done as well as the Mormons, they would have met the budget

and had a billion of dollars for advance work."

This impulse took form in the appointment of stewardship secretaries in many of the denominations and these secretaries formed the Stewardship Council, which met twice a year in New York. Within a comparatively brief period a considerable body of literature has grown up. Dr. Calkins with his " A Man and His Money " and other books was a pioneer in this field ; but to-day all of the denominations have their own specialists and are pushing the circulation of a considerable body of especially prepared material on these subjects.

Let me suggest two or three steps of progress :

First, a fresh study of the mind of Jesus about money.

Second, tithing as a beginning.

Third, the administration of all resources, capacities, time, money, in the interests of the Kingdom of God. One could wish that the Christian Conference next spring might undertake the widest promulgation of these conceptions of the Christian life in terms of stewardship throughout China.

E. M. POTERAT.

Gleanings from Correspondence and Exchanges

The January, 1922, issue of the Educational Review contains an article by Yuan Shan Djang, Secretary of the Tientsin Anti-Narcotic Society, on a system of schools calculated to promote mass education in China. This article is based on the vacation Bible School idea.

Dr. Warnshuis writes that plans for co-operative efforts by the missionary societies in Great Britain and America for the development of Christian literature are now making real progress. The conference of British societies is this year actually making appropriations for literature in China and Africa.

At the October meeting of the Administrative Committee of the Federal Council of Churches, representatives of seven foreign countries attended, with a view to discussing the disarmament campaign. Among these special representatives were Rev. H. Kozaki, attending the Disarmament Conference on behalf of the Church of Japan, and Dr. Y. Y. Tsu of St. John's University. Dr. Kozaki said that the Christians of Japan deeply deplored the militaristic policies and aggressions that have so seriously injured the relations of Japan and China.

1921 was, for the China Agency of the American Bible Society, the most productive year of its history. Nearly two and a half million copies of Bibles, New Testaments and portions thereof have been printed, and 2,362,730 have been circulated. New publications for the year were a completed New Testament in Mandarin and the new phonetic script and the Gospel of Mark in Soochow phonetic. This increased output has been maintained in spite of increased cost. Less than 2,000 copies were given away, the remainder being sold below cost price.

During the week of November 6th to 12th, 1921, sixteen cities held a "Father and Son" week. During this week banquets, socials, Church ceremonies and other affairs for fathers and sons were held to the number of 43, with a total attendance of 4,806 men and 5,167 boys. In most of these places special sermons were preached and in general the

scheme was received with appreciation. In Amoy one Church decided on a club where fathers and sons can get into closer touch with one another. At Nanking the boys were asked to bring their fathers to Sunday School, which they did with success. As a result of this year's experience, the scheme will be promoted in the future.

The "Peking Leader" of January 13th gives an interesting account of the long and useful life of Madame Stuart. Born at Mobile, Alabama, January 8th, 1842, Mary Horton from earliest days showed a disposition to work for the common welfare. In 1872 she married Rev. John Linton Stuart, a young pioneer missionary from China, and two years later the couple sailed for that country, settling down at Hangchow, where they stayed until the Rev. Linton Stuart's death in 1913. Madame Stuart has two sons. One, Dr. J. Leighton Stuart, is President of Yenching Ta Hsueh at Peking, and the other, Mr. Warren Stuart, is with the Hangchow Christian College, Hangchow. Another son, Dr. David Stuart, a physician in Soochow, was accidentally killed several years ago. From girlhood Madame Stuart has shown a special aptitude for true Christian work, always to the fore to help, regardless of nationality, creed or colour. And now, at the age of eighty, still an eager enthusiast for the work of Christ, she writes:—"My eighty years have brought me only peace and joy at this time."

NATIONAL CHRISTIAN CONFERENCE

Place and Time: Shanghai, May 2-11, 1922.

General Subject: The Chinese Church (its present state, its future task, its message, its leadership, etc.).

Committee on Arrangements: Chairman—Rt. Rev. F. R. Graves, D. D.
 Vice-Chairman—Rev. Z. T. Kaung.
 General Secretaries—Rev. C. Y. Cheng.
 Rev. E. C. Lobenstine.
 Miss M. Wood.
 Executive Secretary—Rev. W. P. Roberts.

All questions about the Conference should be addressed to the Executive Secretary, No. 5 Quinsan Gardens, Shanghai.

Personals

(For each Birth or Marriage notice, \$1 is charged. To save book-keeping payment should be sent with the notice.)

DEATHS.

NOVEMBER:

28th, at Lungchow, She., Mr. J. G. Nelson, S.A.M.

DECEMBER:

26th, at Wenchow, Mrs. Edward Hunt, C.I.M.

ARRIVALS.

NOVEMBER:

9th, from U. S. A., Miss June Patterson, Miss Ruth Unzum, W.F.M.S. (all new).

10th, from U. S. A., Tviyah Stahl, Ruth Pierce, Lycerne Holdinott, Iva Williamson, W.F.M.S.; Alice McBee, Emma Gustafson, Meth. (all new).

21st, from U. S. A., Mr. and Mrs. B. H. Schmidt, Y.M.C.A. (new).

26th, from U. S. A., Mr. and Mrs. C. C. Shedd and one child, Y.M.C.A. (ret.).

27th, from U. S. A., Edna Smith, Elsie Kittlitz, N.B.C. (new); Matelle Culley, N.B.C. (ret.); Rev. and Mrs. C. H. Yerkes and two children, Miss E. H. Boehne, P.N. (ret.); Mr. and Mrs. E. A. Turner and two children, Mr. and Mrs. O. R. Magill and two children, Y.M.C.A. (ret.).

DECEMBER:

3rd, from England, Miss K. B. Evans, Rev. and Mrs. J. S. Wasson and one child, Rev. and Mrs. T. Biggin, L.M.S. (ret.); Dr. Agnes E. Fawers, L.M.S. (new).

9th, from U. S. A., Mr. and Mrs. T. C. McConnell and two children, Y.M.C.A. (ret.).

22nd, from Sweden, Rev. and Mrs. S. Tannkvist and three children, Rev. and Mrs. G. Tonner and one child, Rev. and Mrs. D. R. Wahlquist and one child, S.M.F. (ret.).

23rd, from England, Rev. J. R. Wilson, Rev. C. J. and Mrs. Walsh, Miss A. J. Armstrong, C.M.S. (ret.); Dr. and Mrs. S. D. Struton, C.M.S.; Miss Ram, Miss Blenkinsop, C.E.Z. M.S. (new).

24th, from U. S. A., Miss J. C. Jack, C.I.M. (new). From Canada, Miss K. E. Kreick, C.I.M. (new).

25th, from U. S. A., Mr. and Mrs. Wm. Decker and one child, N.B.C. (new).

29th, from England, Mr. S. Henderson Smith, B.M.S. (ret.).

30th, from England, Mr. S. V. Boxer, L.M.S. (ret.). Miss A. Ferguson, Miss M. S. Cruickshanks, Miss G. N. Spink, C.I.M. (ret.).

JANUARY:

4th, from U. S. A., Miss A. H. Johansen, M.S.N. (new). From Sweden, Rev. G. and Mrs. Ahlstrand, S.A. (ret.).

7th, from Germany, Miss M. Vassel, Lebenzell (ret.); Miss L. Waiblinger, Miss H. E. Aufrecht, Lebenzell, (new).

DEPARTURES.

JANUARY:

7th, for U. S. A., Rev. and Mrs. A. S. Cooper, Miss A. J. Lowe, A.C.M.; Miss M. Moler, C.I.M. For Canada, Rev. W. J. and Mrs. Hanna, C.I.M. For England, Mrs. T. E. Botham, Miss M. T. Williams, C.I.M.

9th, for England, Miss A. E. Eldridge, C.I.M.

14th for Sweden, K. G. B. Bergman, S.H.U., Mrs. H. R. J. Hill, S.A.M.

